

BV
3785
H3K3

KALB



The University Library



University of Chicago libraries



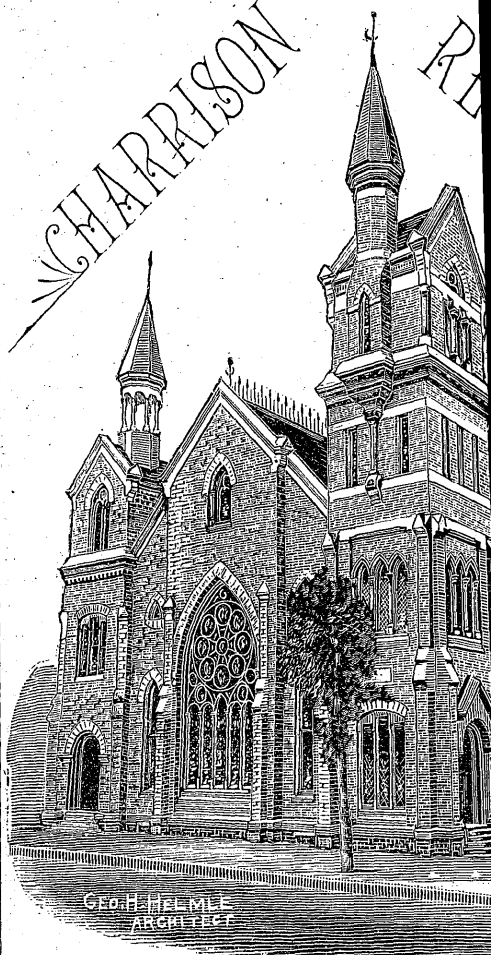
PRICE, 25 CENTS.

HISTORY

OF THE

CHARRISON

RE



FIRST M. E. CH

SPRINGFIELD, ILLIN

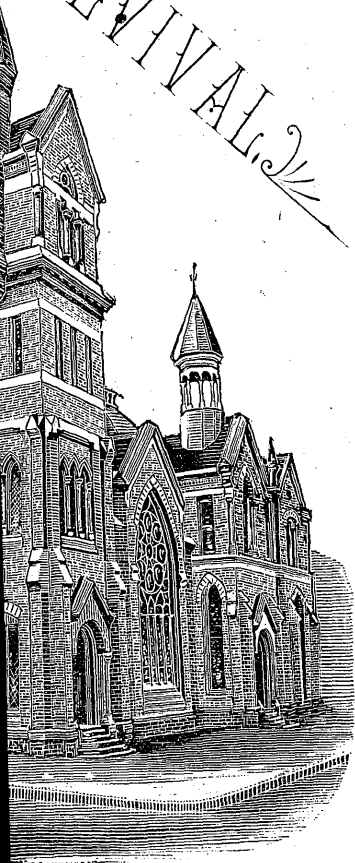
Kalb. C. T.

CENTS.

DY,

ED

REVIVAL,



CHURCH,

ILLINOIS.

CT.

HISTORY
OF THE
HARRISON REVIVAL,
AT THE
FIRST M. E. CHURCH.
SPRINGFIELD, ILLINOIS.

COMPILED AND WRITTEN BY

C. E. KALB.
11

FOR SALE BY
O. H. OLDROYD,
NEWSDEALER, STATIONER AND PUBLISHER,
SPRINGFIELD, ILL.
1886.

BV3185
.H3K3



REV. THOMAS HARRISON.



Entered according to act of Congress in the year 1886, by
C. E. KALB,
In the office of the Librarian of Congress at Washington, D. C.

ILLINOIS STATE REGISTER PRINT.

Oliver O. Call.

1419539
che
PREFACE.

It is impossible to fully write down the history of any great religious awakening. Much of the movement, and many of the results are looked upon only by the eye of God. The written record must, of necessity, be fragmentary. Yet the story, as far as it can be told, must be full of interest. The pages of this book tell of an awakening which shook a city, threw sparks of religious enthusiasm into many churches and communities, and started thousands in the way of nobler living. Such a recital as is presented must be encouraging to faith and Christian endeavor.

No argument for revivals is needed in view of the facts here set down. He who opposes revivals fights God. Take out of the churches all who have been converted in revival seasons and there would hardly be enough left to pass the collection baskets, in many congregations. The revival cannot take the place of all other church activities. It is possible only as the result of work along several lines. It is as necessary to plant the seed for special times of spiritual ingathering, as to sow wheat for a wheat harvest. A field unplowed and unplanted means an empty granary. An evangelist is simply a harvester. Back of him is a Paul who plants, an Apollos who waters, and a God who gives the increase. He binds up the sheaves in a field where others have toiled to make his success possible. He puts the match to the ready tinder.

Therefore, his methods must be somewhat peculiar. His preaching is not, as a rule, instructive. The heart, rather than the head, is its target. It is positive and dogmatic. To persuade to acts of faith those already convinced, is his work. There is, always, in every congregation a number of unsaved people who are in a condition to be spiritually influenced. They are in such a condition, perhaps, because of the pastor's faithful preaching. They are convinced and often convicted. Dogmatic statements of personal duty and positive puttings of truth at such a time, are like the striking of the blacksmith's hammer when the iron is hot. Labored arguments are like the water bath which quenches the iron's glow. The successful revivalist uses methods which stir people to immediate action.

Whether revivals should be conducted by pastors or special evan-

gelist, is still under discussion. I would modestly suggest here, that until the ranks of sin are yet more than considerably diminished it might be well for both kinds of workers to bester themselves. When there is work for only one class of toilers, it may be best to choose the ones most capable of reaching the largest results. There are evangelists and revivalists. To fulminate against them as a class, or to decry their work in a sweeping manner, seems strange. To say they are not divinely thrust out, is to shut ones eyes to the marvelous character of their work. It is usually the preacher whose ministry is most barren of spiritual results who judges the traveling revivalist should not be employed.

The great awakening described in the pages of this volume demonstrates what may be done by a persistent, devoted revivalist, who has an unfaltering faith in God. It proves the perennial power of the Gospel, plainly preached. It is an effective cure for skepticism. It shuts the mouths of all but shameless scoffers.

REV. RICHARD G. HOBBS,

Pastor Second M. E. Church.

HISTORY

OF THE

HARRISON REVIVAL,

FIRST M. E. CHURCH,

CHAPTER I.

THE FIRST METHODIST CHURCH.

Before entering into the details of the history of the great revival in Springfield it would be well to introduce the reader to the new and beautiful church in which this great awakening has taken place. For the following excellent description we are indebted to the *Morning Monitor* of October 25, 1885, the day after the church was dedicated:

"In the early days of Springfield the dedication of a new church was quite an event, although the structure may not have been as imposing or the gift to God so valuable, when considered by dollars and cents. It seems, to many of the now old pioneers of Methodism in this city, but a few days' march away from their early struggles, and yet it has been a half century since the society, which yesterday worshipped God in their magnificent temple, was honored by the Conference in being made a "station" and having the Rev. Joseph Edmonson assigned to them as a station preacher.

"As will be seen from the scraps of quoted history, until Uncle Peter Cartwright came upon the circuit, the "Society" of Springfield had no church, and met at the home of Charles R. Matheny. The year 1824 and Peter Cartwright are the memorable events dwelt upon by the veterans as the opening of a new era in Methodism. Uncle Peter Cartwright testified in the courts and made this fact historic by oath, that he went to old Mr. P. P. Enos to collect his subscription of \$50 for the new church to be erected, and Mr. Enos gave him his choice of

the quarter of a block or \$50, and Peter took the quarter of a block on the corner of Fifth and Monroe.

"From the synoptical history of the M. E. Church, kindly loaned us upon this occasion by D. G. Kalb, Esq., we are enabled to lay before the readers of the *Monitor* a brief review of the rise and progress of Methodism in this city.

"In the year 1805 a "Western Conference" was named, which embraced all the vast unorganized territory west of the Alleghany Mountains, and the unlimited circuit, called "Illinois," was considered a part of the Cumberland District, the eastern boundary of which was on the east side of the mountains, and was presided over by Rev. William McKendree, who three years afterwards (in 1808) became one of the pioneer Bishops of the M. E. Church. To this undefinable circuit Rev. Charles R. Matheny was appointed as its first pastor, having been but recently received into the Western Conference, at its session at Griffith residence in Scott county, Ky. But at the close of the year this toil-worn young itinerant Methodist preacher requested to be discontinued, and he settled in what is now St. Clair county, he being then only about 19 years of age. Before leaving St. Clair county, he married a Miss Ogle, after whose father the county of Ogle was named; and in 1817 Mr. Matheny was elected to the territorial legislature, at Kaskaskia, and was clerk of the house in the winter of 1820-21. In the spring of 1821 he came to Sangamon with his wife and seven children, of whom were N. W., C. W., Jas. H. and Elizabeth; after which four others were added. On the 30th of January previous, the law was passed creating Sangamon county, and promises of official preferments induced his removal, and from which he afterwards realized all that he could have anticipated in this regard. He became the first county clerk, and retained the position to the time of his death, October 10, 1839. From the arrival of Mr. Matheny at Springfield, his cabin was the home of the ministers of the gospel and a place for religious services till the first church was erected. There were sixteen preachers on this circuit from 1821—the date of the organization of the society—up to its establishment as a charge of the society, as follows:

"1821, James Sims, who organized the society; he was followed by John Glenville; 1822, Thomas Rice; 1823, John Miller;

1824, Peter Cartwright; 1826, Richard Hargraves; 1827, Joseph Talkington, sent to assist James Johnson, who was sent to supply the place made vacant by the sickness of Rev. Hargraves; 1827, Joseph Talkington and I. S. House; 1828, James McKeen and John Benson; 1829, Smith L. Robinson and David B. Carter; 1830, Jesse Haile and D. B. Carter; 1831, John Sinclair and A. E. Phelps; 1832, John Sinclair and J. J. McHenry; 1833, N. S. Bastion and John H. Benson.

"In 1834 the conference made a 'station' of Springfield, and Rev. Joseph Edmundson was assigned as the first regular pastor. In 1835 the conference was held in this church and presided over by Bishop Robt. R. Robert, and Rev. Joseph Edmundson was returned. He was followed in 1836 by Rev. Hooper Crews; 1837, Peter Akers; 1838-9, John T. Mitchell; 1840, Orceneth Fisher; 1841-2, Jonathan Stamper; 1843, W. S. Crissy; 1844, John P. Richmond; 1845, Chauncey Robert; 1846, J. S. Barger; 1847, J. F. Jaquess; 1848, William T. Bennett; 1849, C. W. Lewis; 1850-1, R. E. Guthrie; 1852-3, Thomas Magee; 1854, J. E. Wilson; 1855-6, J. L. Crane; 1857, C. W. Sears; 1858-9, James Leaton; 1860-1, Robert Andrus; 1862-3-4, J. L. Crane; 1865-6-7, J. I. Davidson; 1868, J. R. Eads; 1869-70-1, Rev. Dr. E. W. Phillips; 1872-3-4, W. H. Webster; 1875-6, R. W. Barnes; 1877-8-9, J. H. Noble; 1880-1-2, T. A. Parker; 1883-4-5, W. H. Musgrove.

"The house formerly used by the Germans, which Leland and Wiggins bought, was the original dedicated to the worship of God in 1830. In 1854 the brick church which stood upon the corner of Monroe and Fifth streets took the place of the plainer and less imposing frames, and in this the society worshipped until deciding to sell and build on the present location. The question of building a new church began to be agitated during the ministry of Rev. T. A. Parker, and when the society resolved to sell the old church and build a new one, the matter was taken in hand by a few with a good deal of zeal and pushed forward. The old church lot was sold at auction in September, 1885 and from this sale the trustees realized the sum of \$34,000. Subscriptions were added to this until the sum of \$50,000 could be relied upon, the members giving liberally of their means, many of them donating \$1,000 to swell the sum to its proper proportions. The trustees invited plans, and from a large

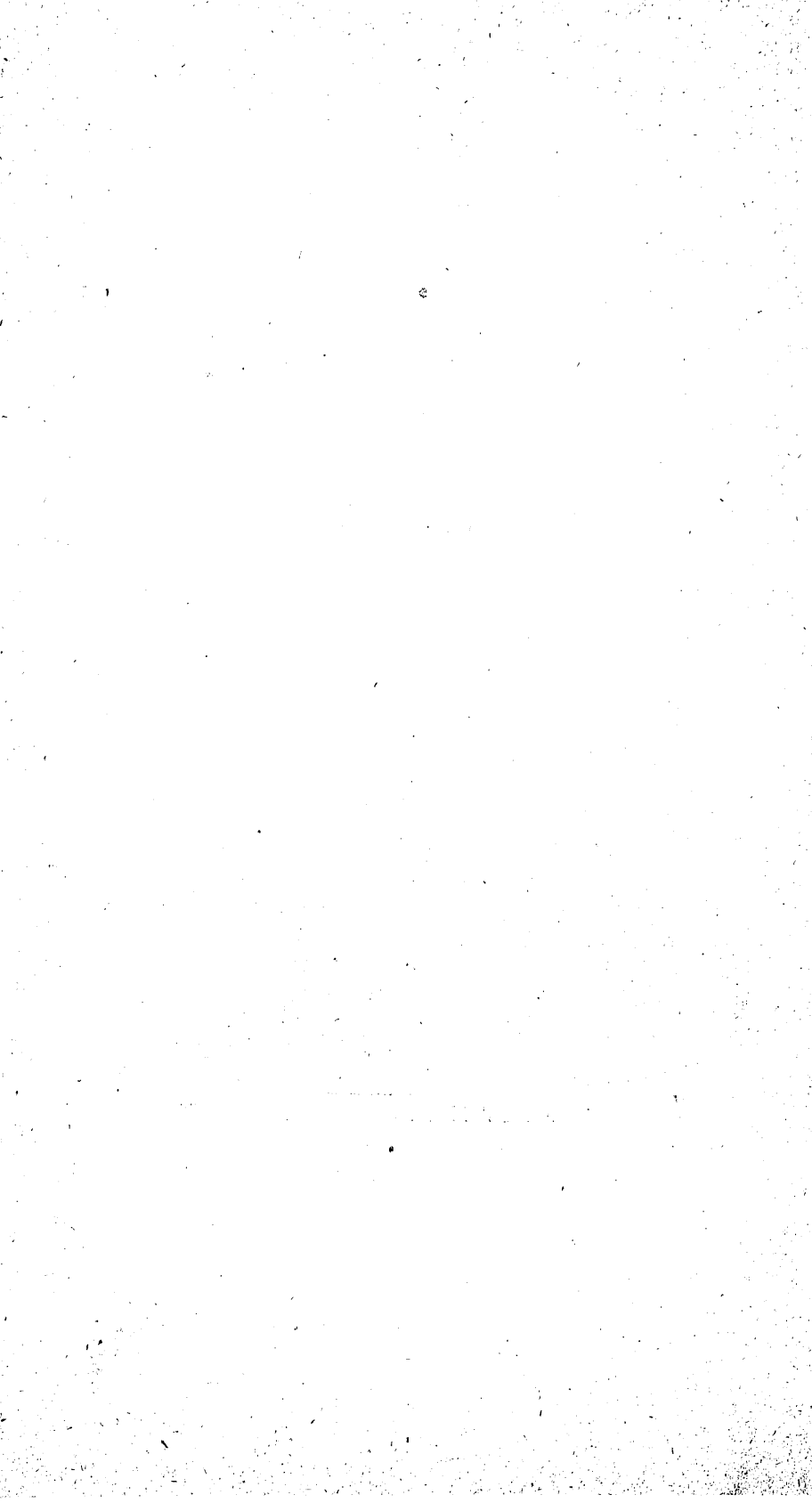
number placed in competition, that of George H. Helmle, Esq., was adopted, and the selection ratified by the society in a meeting called to pass upon the acts of the trustees. The estimated cost of the structure alone was \$50,000. Additions afterwards deemed advisable, were adopted, which with the cost of the lot, swelled the cost when completed, to \$72,000, independent of the organ, which the Young Peoples' society of the church took upon themselves to pay. The contract was awarded to Col. W. D. Richardson, of this city, and the work was commenced in May, 1884.

On the 23d day of September the corner stone was laid, and the work progressed so rapidly that the congregation worshipped in the lecture room on the 15th of the following March. During the interim between the selling of the old church and the following March, the congregation of Rev. Dr. Johnson, of the Second Presbyterian Church, tendered the use of that church, and he and Rev. Musgrove divided time in the pulpit. Many friendships were formed between the two congregations which will be lasting as life, and it has made memories which will be cherished by both until death. This architectural pile is in the main Gothic, mixed with the Corinthian, Doric and Ionic, on the exterior, with internal finish on the renesant, or Queen Ann style. It has an elevation on Fifth street 80x80 feet, and on Capitol avenue of 80x120 feet, to the apex of the roof, with a main tower on the corner of the edifice 12x12 feet of stone work, and symmetrically rising to a height of 120 feet to the apex, a smaller tower on the northwest corner rising to the height of 100 feet, and a tower finish over the avenue entrance 80 feet high. The entrances are Gothic arches, and are three in number, two on the avenue, one on Fifth street, the grand entrance being at the tower on the corner. The entrance on Capitol avenue is in a projecting tower-like with Gothic window above the doorway, and finished with polished Quincy granite columns and carved stone capitals. There are three large cathedral windows, one in the north, one in the south and one in the west, opening into the auditorium, and which let in a flood of mellowed light, marvelous and entrancing in its effects. The engraving which we give to the public, of this magnificent structure, will make further explanations unnecessary.

The auditorium is 68x74 feet lengthwise north and south, with



FIRST M. E. CHURCH.



pulpit and organ balcony, in the east. The floors are richly carpeted, and all inclined toward to the pulpit platform, and are chaired with the latest improved opera chairs, supplied with every convenience of racks for hats, wraps, books, etc., and of the most comfortable design for rest. There is a balcony on the north, west and south sides, circular in frontage, and furnished in perfect harmony with the balance of the work. The gas is lighted by electricity. The seating capacity, including the balcony, is about 1,100. The cathedral windows are 16 feet wide by 36 feet high. The panel windows are 3 feet wide and 18 feet high. The Fifth street cathedral window is of Venitian and opalescent glass, and cost \$800. The ceiling is 25 feet high on the sides and 40 feet in the center.

The organ recess is seven feet above the pulpit, and projects over part of the lecture room. The choir balcony is finished in cherry, and is twenty-two feet long. The organ was designed by Mr. Lancashire and was built by the Moline Pipe Organ Company. It is extra cherry finish, and has five different flats of pipes. The style of the case is mixed Gothic with a mixture of the Grecian in style, and entirely consistent with the present style, although new.

The lecture room and pastor's study and infants' room on each side, covers a space 50x80 feet. The ceiling is 24 feet high and frescoed, and the floor is covered with a handsome ingrain carpet. The pastor's study and infant class room are partitioned from the main room by ground glass partitions, which drop down in the basement, when it is necessary to secure more room. The pastor's study, in the south-east end, has one piece of furniture which is very handsome. It was made by and is the donation of J. N. Kikendall, and was carved by Mr. Wm. Helmle free of charge. It is a beautiful carved cherry mantle, with a book case carved in cherry on either side, and a large French plate mirror adorns the center above the base. The fire-place is open, with English tiling and English tile hearth. The reception rooms, four parlors directly over the lecture room, is one of the attractive features of this edifice. These are connected by sliding doors. Opening into the north parlor from the west, is the kitchen. A wide corridor extends west of the parlor from the stairway on the south to the kitchen. The parlors, when thrown into one, cover a space of 60x80

feet. Two neat hard wood mantles and grates are in the north and south rooms. The kitchen is 14x20, has a large range, sink, hot and cold water, and a side room with tables on which to place edibles, when used for church sociables, etc."

"The excellent character of the work is due to the following contractors: Main contract and heating, W. D. Richardson, Springfield; carpets, John Bressmer, of Springfield; cathedral glass, F. D. Kinsella, of Chicago; opera chairs and settees, Thomas Kane, of Chicago; frescoing, Mitchell & Holberg, of Chicago; pulpit and pulpit furniture, George H. Grant, Hempleman & Co., of Richmond, Ind.; wall paper and graining, P. F. Kimble, of Springfield; gas fixtures, Helweg & Snape, of Springfield; roofing, mantels, grates and cooking range, Henson Robinson, of Springfield.

"There never was a body of trustees so nobly held up and so zealously prayed for, or who had more good wishes for success from the praying members, while the paying members have not been backward in coming forward. But on the pastor and trustees themselves much has depended, and as the people of the church have had all confidence in them and the honesty of their purpose by the zeal manifested, the name of Rev. W. H. Musgrove the pastor, and the names of Messrs. John A. Chesnut, Howard K. Weber, Henson Robinson, Will H. Henkle, George N. Kreider, John T. Capps, John T. Peters, S. E. Prather, and E. D. Hamlin, will ever be held in highest esteem.

"Mr. Helmle, who gave his entire time as superintending architect gratuitously, deserves the highest praise from the membership, and will ever be cherished in their memory." This beautiful structure was dedicated to the Lord on Sunday, October 25, 1885. The sermon was preached at 11 o'clock A. M. by Rev. Dr. Ives, of New York, who has dedicated more churches than any other man in the United States. His discourse was based on the passage of scripture found in Hebrews ix. 22. At this service \$16,000 was raised, the amount necessary to free the church from debt.

"There were eight ladies and gentlemen who gave each a thousand dollars. Five gave \$500 each. Nine gave \$250 each. One gave \$150. Twenty-four gave \$100 each. Twenty-four gave \$50 each. Forty gave \$25 each, which made \$15,250. And there was at least \$1,000 raised in \$10 and \$5 subscriptions out-

side of the collection, making in all nearly \$17,000 raised in the morning. In the evening there was enough raised to pave the sidewalk, pay for the organ and some other incidental expenses. The services of the day, which will last forever in the memory of those present, concluded with the "Coronation." In passing from the church the visiting members from the other churches tarried for a few moments to congratulate their brethren of the First M. E. church upon the success that had crowned their efforts. Of all who were there none went home who were not the possessor of light hearts."

CHAPTER II.

"THE BOY PREACHER."

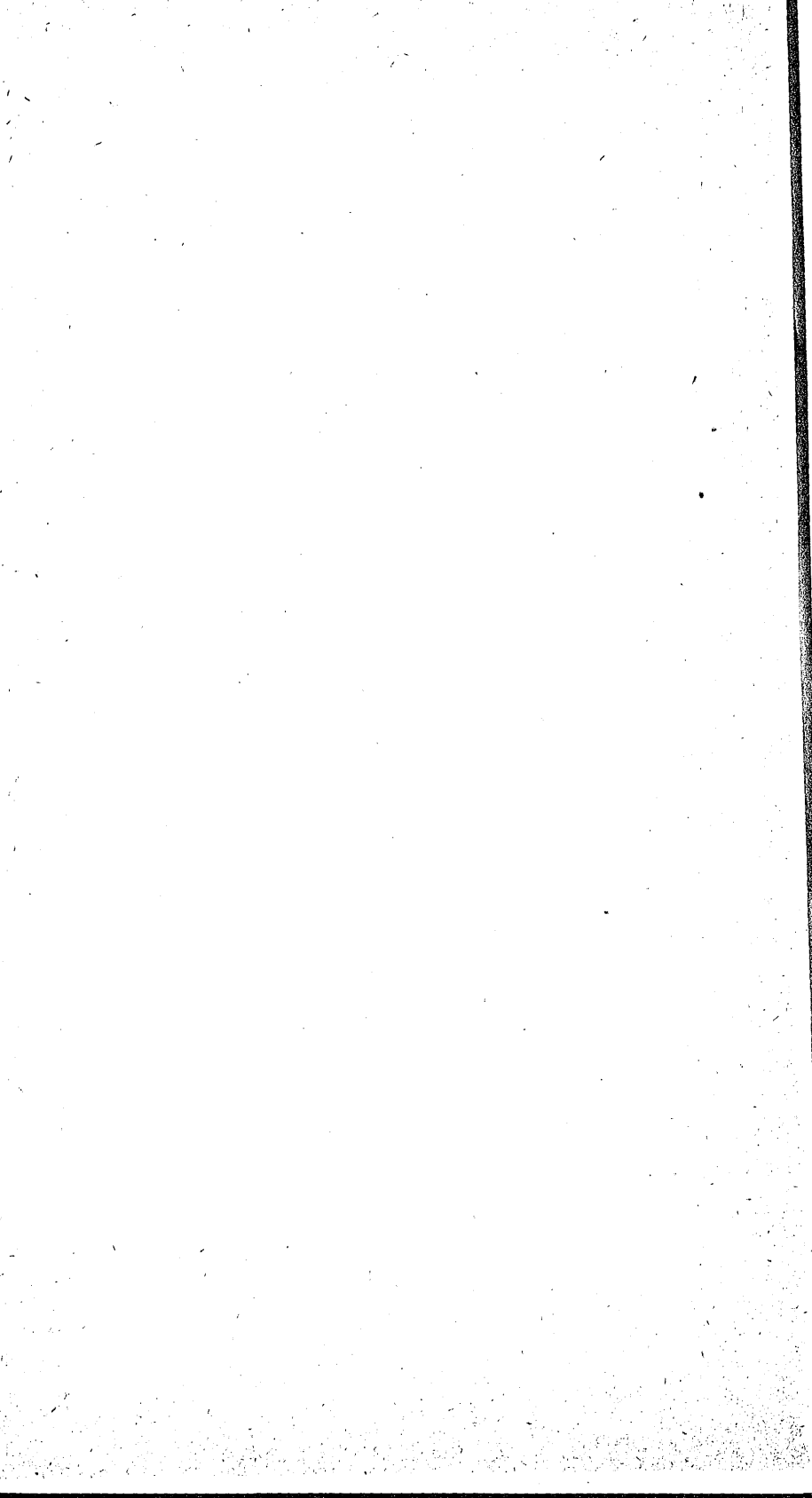
Rev. Thomas Harrison, who has conducted some of the greatest and most fruitful revivals in the United States, was born in Boston, Mass., December 25, 1854. His righteous mother, a true christian woman who devoutly prayed and presented her son daily at the Throne of Grace, that he might be imbued with the Holy Ghost, and be made the humble instrument in the hands of God in leading the perishing thousands to the fountain of living waters, had her petitions answered by his early conversion, at the age of fifteen years. While on a visit to New Brunswick the news of a young brother's death startled and alarmed him and he cried for mercy. On a bleak wintry night, in Boston, December 31, 1869, he accepted Christ, through faith, as his only hope of salvation, and relief from the strong convictions of sin which had been hanging around his heart like a heavy weight for many months. There in the beating storm he stood on a street corner, as halting between two opinions—there, in the quietude of a midnight scene he gave his heart to God and was joyously converted. He then resolved to belong entirely to the Lord, doing whatsoever his hands found to do toward building up Christ's kingdom and increasing the army marching on to Glory, with new recruits. Now, almost seventeen years he has been true to his vow by a faithful spiritual life and the unfolding of the gospel scheme to thousands of hearers, in a manner remarkable and impressive through the great power given him. At the time of his conversion he was a clerk in a store,

but under divine conviction that God had other work for him to do, he at once commenced a course of study in "Wilbraham Academy" and the "Brooklyn Lay College," for the evangelistic work of the Christian ministry. He entered into the field of winning souls to Christ, at the age of 18 years, and during this time has met with remarkable success in seven different churches in Baltimore, Washington, D. C., Boston, Georgetown, D. C., Philadelphia, Brooklyn, Meridian, Conn., Indianapolis, San Francisco, Cincinnati, St. Louis, Kansas City, Chicago, Decatur, Ill., Janesville, Wis., and has now just closed one of the greatest revivals in the history of his labors in this city. He has witnessed over 57,000 conversions in his work thus far. The secret of his success does not lie in his fine oratory nor pure diction, but in his thorough consecration to his work and strong faith in God. He is small in stature, with smooth face. His lithe, slender form, youthful appearance and the early age at which he commenced his evangelistic work have won for him the name of "the boy preacher." He is a rapid, nervous speaker, walking continually back and forth on the rostrum during his entire discourse. He possesses great magnetic power, which holds the attention of his vast audiences with deep interest, although the church may be uncomfortably crowded. The revival in this city, conducted by Rev. Harrison, has been surpassed by only one since he commenced his evangelistic career, and that was in Brooklyn at Rev. DeWit Talmage's church. His next effort will be in Topeka, Kan., where he begins a series of meetings May 4, which will probably run three or four weeks. The result of the good work he has accomplished in this city will live forever after him, and the blessed influence of the greatest religious awakening Springfield has ever known will be felt in generations to come.

On the evening of January 11, 1886, Rev. Harrison closed a fruitful season in Janesville, Wis., and the next evening at 4 o'clock he arrived in Springfield ready to begin an engagement of five weeks duration. The "Boy Preacher's" wonderful converting power had preceded his coming, although but few persons in this city had ever seen him. While he was holding a revival at Decatur a few years ago, Rev. W. H. Musgrove, the present pastor of the First M. E. Church in this city, was then pastor of Stapp's chapel in Decatur, and had been a faithful



REV. W. H. MUSGROVE.



attendant and co-worker in the meetings there. It was through his influence and that of the official board that Rev. Harrison was induced to come to this city and open a campaign against the army of Satan. Several weeks previous to his coming the earnest pastor had urged his members to prepare for the battle before them, and by much prayer and the entire consecration of themselves to the work they had succeeded, in a great measure, in interesting their unconverted friends with a desire to see and hear the great evangelist. Thus the interest had already been kindled, the fire started to burn notwithstanding the many things the "busy bees" had to say concerning him. The weekly salary was magnified, his age descanted upon, his methods were objected to and fault found with the "robbery" of the people, when the people had not been asked for a cent, and those loudest in complaint most innocent of contributing one. Those who desired to do something for the Lord's work, met and in sweetest harmony volunteered their portion until the great truth uttered by the Scriptures, "The laborer is worthy of his hire," was recognized and complied with, without heralding it to the world, or complaining after they had given. The only thing left unprovided was the daily expenses of heating and lighting the church. This, it was believed, could be met by a nightly collection. Those loudest in finding fault at the beginning are now rejoicing in the Redeemer's love, at least many who can now be called to mind. If you have ever met Rev. Thos. Harrison, face to face, eye to eye, heart to heart and hand to hand, you can form some idea of this restless messenger, bearing the story of the cross to his fellow man with all the energy, earnestness, zeal and resistless methods of a commander in relieving a besieged city or a surrounded Fort.

CHAPTER III.

THE FIRST WEEK.

On Tuesday evening, January 12, the First Methodist Church was filled at an early hour with a sea of anxious faces. At 7:45 o'clock, Revs. Musgrove, Hobbs, Wood and Harrison stepped upon the rostrum. There was a hush and every eye in the vast audience was turned to the "boy preacher" as he took his seat. The pastor relieved the stillness of the moment by

calling for singers to come forward. Soon eight or ten responded and took their places by the organ which was presided over by Miss Minnie Goodwin. After the singing of several songs from the "Gospel Hymns," Rev. Wood, Presiding Elder of this district, introduced Rev. Harrison, in a few appropriate words, who at once assumed control of the meeting and announced hymn No. 370, "Bringing in the Sheaves." A fervent prayer was offered by the Presiding Elder, asking that the Lord would crown the work about to begin with wonderful success. The pastor followed by a few brief remarks in regard to the work, and announced that a collection would be taken every night during the meetings to defray running expenses.

Rev. Harrison, with a serene and Christlike appearance, offered his first prayer, beginning on his knees, but as he grew more earnest, arose to his feet and thanked the Lord for all the blessings received in the past, and petitioned a greater supply in the future, and especially did he ask that the Christians be filled with the Holy Ghost at this time. At the conclusion of the earnest prayer, he announced his text from Mark xi., 22: "Have faith in God." He confined his remarks to Christians, and admonished them to have faith in God, and to believe and expect that the whole city of Springfield would, before the end of a week, be stirred from center to circumference. "I am here," he said, "among strangers and in a strange place, and I want the Christians to rally around me and uphold my hands in this great work. Let the Christians have faith in God and He will shake this city from end to end, as a mother would shake her baby. [Great laughter.] I would be glad to have all denominations take part in this work, which opens under such favorable circumstances. Everything indicates a grand and glorious revival. It is not a Methodist revival, although I, myself, am a Methodist, was born a Methodist, raised a Methodist, educated a Methodist, and expect to die a Methodist." His discourse was short, owing to the fatigue of his journey and incessant work at Janesville, Wis., which he completed the night before at 12 o'clock.

On Wednesday evening at 6:45 o'clock a young people's meeting was held in the lecture room, at which there was a mighty warming up among the young Christians. About half an hour was devoted to this service, and then the young people

entered the auditorium and occupied front seats. which had been reserved. Already the room was filled to overflowing, even in the gallery standing room was at a premium. The services commenced by singing "Down at the cross where the Saviour died," a selection from Harrison's "Precious Hymns," a collection of rare and beautiful tunes, compiled by him and especially adapted to revival work. Prayer was offered by Rev. Musgrove, after which the evangelist selected for his text 1st Chron. xxix: 5, "Who then is willing to consecrate his services this day unto the Lord?" He said: "Last night I appealed to the Christian professors to have faith in God. Vast thousands live in unbelief, die in despair, and are wrecked to all eternity. God cannot save them. He cannot save a man against his will. He says if we come to Him we shall have life. The words of the text are to the church and unbelievers. I would speak to-night to those who desire to see the salvation of precious souls; 'who is willing?' This is meant for Christians of all denominations. There is going to be a great outpouring of God's holy spirit in this city! Sinners will gather at this altar by the hundreds." During his talk he related many incidents occurring in Ohio, Indianapolis, Decatur, and other places. The audience seemed to be mesmerized under the influence of the power of the divine soul-saving evangelist. At the close of his sermon he dropped upon his knees, asking the Lord to bless him and the word as presented, then arose to inquire, with much pathos, "Who is willing?" as his restless eyes were scanning and studying his audience, as a sculptor his subject, for a few moments, while each listener waited breathlessly as if deciding what his or her answer should be. For a moment he stood in silence rubbing his hands together, as if breathing a silent prayer to God for help; then he asked all to arise who were willing to consecrate their services unto the Lord, About 300 arose, after which the benediction was pronounced.

A deepening interest was manifested at the afternoon meeting, and also at the young people's meeting at 6:45 o'clock. By 7 o'clock the seating capacity and standing room of the large auditorium was insufficient to accommodate all who desired admittance. Already the word had spread throughout the city and a great awakening had taken place. In order to economize room, the children were seated

around the chancel rail and not allowed to occupy the chairs. The devotional exercises were full of the spirit, prayer being offered by Rev. A. H. Ball, of the Central Baptist Church. The speaker, before entering upon the discourse of the evening, prayed that mighty things might be shown, and that grace would be given him to be discreet and earnest in winning souls for One who had been with him these many years, and had never left him once. His text was chosen in 1st Samuel xxi:8, "The king's business requires haste." He earnestly appealed to the unconverted to make all haste to secure pardon from the King of kings, and Lord of lords. He said that the text was one of the most important admonitions given us in the Bible. It involves our present peace and everlasting security. The promises contained in the Bible may be counted by thousands, but there is not one promise for the person that puts off seeking religion. All the pleadings of the spirit's voice are, "Now, now, now!" David said, "I have loved the Lord because I have heard his voice. God's will is that none shall perish. We must all die soon. 'The King's business demands haste.' Put it off no longer." He then spoke to the Christian workers, and said that if there was a word to be spoken to some unsaved person, it must be said now. When the invitation was given, a number arose for prayers, and several went forward to seek Christ.

The audience on Friday night was a grander scene and presented a wider field for labor than at any meeting since the work began. Among the listeners could be seen people of almost every occupation, condition and belief. Free seats with agreeable surroundings and a free gospel, preached by one who is thoroughly in earnest, attracts the masses and never fails to bring good results. Rev. Harrison's methods are plain and practical and his resources all traceable to the one great fount from which he claims his supply of the Grace necessary for the conflict against sin. All the powers that be, are brought in requisition and the beautiful sacred songs, prayers, pleadings, and exhortations are all in turn made of use to save men and women from the yawning chasm of death and destruction, which he paints to them in most vivid colors. He sermonizes and exhorts and usually does not repeat the words of his text until nearly the close of the remarks. The basis of the discourse

was founded upon these words, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. xiv:12 He said that this was descriptive of hundreds before him, and ere he was through there would be men and women by the scores who would say, "That means me." "God says, 'A good man shall be satisfied.' Look at the many faces hurrying past you on the street, and you will think it pretty hard to find a man who is fully satisfied in this world. God says, 'Seek ye the kingdom of God; and all these things shall be added unto you.' I once visited a Sabbath School scholar who had been given up by her physicians to die. She was irreligious. Before reading the Bible I asked her how she was feeling. She answered, 'Very well; I am feeling much better.' 'Are you getting stronger?' 'Yes, I am recovering; I am going out riding in a few days.' The only ride she had was in a hearse in her coffin. She was a victim of that terrible disease, quick consumption—a disease which flatters and makes one think he is going to get well. She was deluded. There are men and women before me to-night that in the sight of God and eternity are deceived." He condemned the inconsistent lives of professing Christians and asked, "Who ever heard of a dancing Christian dying shouting?"

On Saturday night Rev. Harrison did not take a text on which to centre his remarks but in his earnest way talked a short time and admonished the hundreds before him to seek a refuge for their lost souls. From the business circles and professions have come to these meetings the integral parts of one of the most densely packed houses ever witnessed in the capital city of Illinois. Evidences of a mighty work in the hearts of the people are witnessed every day. Topics of conversation have changed, the cherished desires that but a few days ago were loved have dispersed, prayers and praise, pious thoughts and godly conversations, hopes of heaven and terrors of hell have taken possession of the hundreds and thousands eagerly thronging the temple dedicated to the worship of God. Feet have trod the floors of that house unused to it, voices have sung those soul-stirring hymns that had never before been heard in the worship of God, faces strange to the frequenters of the church are seen there nightly, and those who have been professors for years, with their names upon the church roll, are met while a

blaze of glory lights up their faces, heretofore unused to the presence of the spirit, and anxiety is pictured upon faces the reverse of it, on account of the deep concern in the heart for unconverted ones at home. Sabbath morning at 11 A. M. the evangelist discoursed from St. John vi: 37, "And him that cometh to me I will in no wise cast out." He said of the 31,000 promises in the Bible, this was the best and greatest of them all. He graphically pictured two homes which he had been called upon to visit, and proved that wealth and elegance alone could not make a home happy. He called upon one family with a large fine house, furnished with all the conveniences that money could buy, and thought how happy the family must be. "No," said the gentleman of the house, "we are not happy. My son is a very bad man, and is on the downward path to ruin; our daughter, by her sinful ways, is breaking her mother's heart." In the other home he visited, the family was not so well fixed. Didn't even own the house they were living in, but it was bright, cheerful, and there was joy supreme. The son had been attending college, and while there was converted. The daughter had come to Christ during a revival, and the whole family were making their way to glory. Compare the two. An immense audience gathered at the evening service, until every nook and corner of the church was crowded and the doors closed against hundreds who desired to gain admittance. The audience, though large, maintained perfect order, and profound attention was given to every word that fell from the preacher's lips; every movement of this most extraordinary little bunch of nerves was watched with interest. He preached from a text making the application to those present, giving the plain, unvarnished word of God, with all the thunder of Sinai, or in the blessed words of the Saviour, or the still small voice of the spirit. His text was Gen. vi: 3, "And the Lord said, my spirit shall not always strive with man." Vividly did he picture the strivings of the spirit with the hearts of man, and how so many hush its voice, perhaps forever. An almost death-like stillness pervaded the room, while the faces of many showed that the arrow had hit its mark.

On Monday night, the close of the first week's work, a snow storm prevailed, but that did not prevent the people wading through it, reaching the church door with faces all aglow with

the biting cold and garments white with the driven flakes, pure as the good they sought in coming. When the services had opened Rev. Harrison paced the platform exhorting, then dropping upon his knees, he lifted his voice fervently to the throne of Grace and poured out his heart in pleadings and supplications to God, closing with a sudden and characteristic "Amen," which appeared to go through the house, seemingly in search for some calloused heart to soften and melt. After the choir sang, "Are You Ready?" he gave a brief history of the sainted woman who wrote that hymn and her triumphant exit from earth. She was sitting in Mrs. Palmer's parlor in New York, and thought she heard a voice calling her, when she turned her face heavenward exclaiming, "I am ready," and in a moment had entered the city of the blest—"Had departed to the land over there." In speaking of the suddenness of death, he referred to the daughter of Mr. Bayard, just ready to enter the White House soon to take her mother's place at a reception, when without a warning, without a symptom of approaching death, she was a corpse. He spoke of the New York banker who, when dying cried, "I would give a million dollars for a single ray of light." Do not make light or trifle with serious things, especially a subject so serious as religion. He said, "I once saw a man laughing sitting in the congregation where I was preaching. I asked some of the brothers what I said or did that caused that man to laugh so during the service, and described and pointed him out, when the good brother said: 'Oh, that man is a fool.'" The text of the evening was I. Chron. XXVIII. 9: "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." The interest deepens with each service, and the earnest pastors and workers of the churches rejoice at the great awakening, which far surpasses the most sanguine expectations.

THE SECOND WEEK.

This week was auspiciously inaugurated by a crowded house on Tuesday night, January 19. The news had spread for miles around what wonderful power was being brought to bear in this city. People were coming to attend the services from adjoining counties and towns. Other ministers of the city were

in nightly attendance zealously laboring for the master, and old Christians were becoming warmed, a new fire burning in their hearts and joy beaming in their countenances as some friend or neighbor was induced to humble himself in the presence of the Lord and seek pardon for sins. After the singing of several songs, Rev. T. A. Parker, of Lincoln, formerly pastor of the First M. E. of this city, offered a fervent prayer asking that hundreds of souls might be converted. Rev. Harrison preached a lengthy sermon from John iii:3, "Verily, verily, I say unto you, except a man be born again he cannot see the Kingdom of God." He began by asking, "Do you believe the Bible of John Wesley, who at a quarter of 9 o'clock exclaimed, 'My heart is warm.' Do you believe the Scriptures? Do you believe this old Bible of the Puritans? This is the best legacy that you can leave your children when passing over to the other shore. The Bible of your mother. 'Do you believe it?' A few days ago a lady while riding on the train, sat reading her Bible. After perusing it carefully for some time, she tenderly closed it and affectionately kissing it put it silently away. Voltaire said that the Bible would not last fifty years, yet it still lives and has been translated in two hundred and fifty different languages. There may be some things in the Bible which we do not understand, but this is a verse over which no one can stumble. 'Ye must be born again.' There must be a change of heart. There is no gradual process of conversion. It is done like a flash of lightning." When the invitation was given many came down the aisles to bow at the mercy seat, and a large number rejoiced in the forgiveness of their sins.

Wednesday afternoon and evening the meetings were blessed most wonderfully in a spiritual degree. Notwithstanding the bitter cold and inclemency of the weather, the auditorium was filled to overflowing, many turning their steps homeward when they failed to be admitted. Others lingered near to catch a sound of the preacher's voice, so earnest was their desire to hear him. The pastor related a little incident about a good man who said that he had found the church seats very comfortable, but being a pretty large man, he found it inconvenient to get at his pocket book when the collectors came round, and was obliged to almost get up and turn round in order to get into his pocket. [Laughter.] He asked the collectors to

give everybody plenty of time to reach their pocket books.

The evangelist followed with a brief prayer, after which he announced as the text of the evening Luke xiv: 19, "I pray thee have me excused." The leading thought in his discourse was that everybody prayed, and as a result of many prayers, wonderful things had been accomplished. "David prayed one of the most plaintive prayers in the scriptures when he cried out to God to bottle his tears. Paul prayed that he might be filled with all the fullness of God. I can see before me now those who are praying, some for one thing and some for another. The full text of the evening is the prayer of the unsaved. If God answered that prayer, they would be lost forever." At the close a number of adults went forward to seek Christ, and about ten experienced a change of heart.

Thursday was a day long to be remembered by those who participated in the heavenly feast, at the afternoon meeting. Pastors, class leaders and Sunday-school teachers were all realizing that their prayers for the salvation of friends were being answered. All seemed to be encouraged, and with gladdened hearts sang "Praise God from whom all blessings flow." A lady who had not been in the house of worship for eight years, was converted. At the evening service Rev. Harrison stated that already 207 had knelt around the altar seeking God. A business man, while at his home, was converted during the day. He spoke from Deuteronomy xxxii: 31, "For their rock is not as our rock, even our enemies themselves being judges." "Moses, the lawgiver, was having an anniversary. He was coming towards the end of his life's journey. In preaching his last sermon at the age of 120 years, said, 'O, that you were wise, and that you would consider your last end.' Remember that life is short, the judgment is coming; eternity is before you. You are building an experience for heaven, or you are forming a character for hell. What kind of rock have the unsaved in regard to peace? The Bible says, 'The way of peace they have not known.' They know the way of unbelief, and find it darkness. What kind of a rock has the Christian in regard to peace? Jesus says, 'My peace I give unto you, not as the world giveth.' Sheridan, the great orator, screamed out when near death, 'I am overwhelmed.' The preacher referred to Byron, Ethan Allen, Gambetta, Chesterfield, and other enemies of the Christian religion, who at

their dying moments confirmed the truth of the text. At the conclusion of the discourse several moments were spent in silent prayer for the unconverted. Among those who presented themselves at the altar were to be seen the child, the middle-aged and the gray-haired.

"Then Jesus beholding him loved him and said unto him, One thing thou lackest."—Mark x.: 21, was the text on Friday night, from which he who stands on Zion's walls, preached, exhorted and beseeched sinners to come to Christ. "This man who came to Christ was a character we admire and fall in love with at first sight; because so frank, so loving and humble. Purity was written upon his cheek. His life was exemplary and useful. Without God he did not feel *quite* secure. He went to Jesus and had a talk with him. The young man had fears about the judgment and the world to come, as all unsaved people do. He put out his hand of anxiety but Jesus did not take it. The burden still remained. The Bible says, 'With a broken and a contrite heart God is well pleased.' Does not that prove that God has great sympathy with an aching soul? This young man was troubled. So, here, to-night, there are persons just like him. Some say, 'I would like to join the church, but I don't want to give up this or that.' A young man was converted who was very fond of amusements including theatre-going. When asked if he knew what he was going to give up, replied: 'Mr. Harrison, I never once thought of that; I was thinking of what I was going to get.' The young man spoken of in the text asked the most important question this side of heaven. It is sometimes said a man makes his fortune between thirty and forty years of age, but that is all a mistake. It is a fact that cannot be disputed that a man makes his fortune in this world between ten and twenty years, because between those years habits are formed and principles fixed, and in nine cases out of ten eternal destinies are settled." As on previous evenings a number sought the "Pearl of great price," and many were made happy in the Saviour's love. It was announced that no meetings would be held on Saturday.

The great revival on Sunday occupied the greater part of the day, the first service commencing at 10 o'clock. Class meeting was held in the lecture room, conducted by Rev. Harrison. The hour was devoted to singing, praying and testimo-

nies. The young converts witnessed to the love of Christ and many related the circumstances leading to their conversions. At 11 o'clock the pastor preached a warm and feeling sermon from the words, "There is no night there," painting with wonderful effect the beauties of the Celestial City. In the afternoon at 2:30 o'clock instead of the regular Sabbath School service, Rev. Harrison talked to the children in an interesting manner, and some twenty-five went forward thus expressing a desire for the prayers of God's people. The afternoon service in the auditorium, from 3 to 4 o'clock, was largely attended. It was a beautiful sight to behold the hundreds of faces made happy in the Saviour's love. One hundred and thirty came forward and united with the First and Second Methodist Churches alone. In the evening long before the opening hour hundreds were standing about the entrances, and by 7 o'clock perhaps a thousand were turned away. The congregation listened to a sermon preached from the words found in Mark viii: 36, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" He said, "We have no title to this world. Who has a lease on life? Did Vanderbilt with all his millions; did Judge Bolong? One tick of the watch in *time*, the next in eternity. Vanderbilt surrounded by his millions grew dizzy while in the act of talking of his great schemes, and in a moment, dead! Byron dying at the age of 37 years in a delirium of despair! Old Commodore Vanderbilt had to leave the world notwithstanding his \$80,000,000, and yet how poor when he said to his good Methodist wife, 'I must die! Sing to me the hymn, 'Come ye sinners, poor and needy.' What was the value of the soul of the lady who took her diary and wrote, 'One year from to-day I will give my soul to God.' Not satisfied she wrote, 'One month,' and finally, 'One week.' She went about her daily duties and in three days was a corpse, with the terrible cry ringing in the ears of those who stood around her, 'One week too late! Oh, God help this people to realize the value of a soul!' After a brief season of silent prayer, seekers thronged around the altar crying to God for mercy. Christian sisters and brothers poured forth their prayers and went out among the people to speak a word for the Master. The spirit of God was made manifest in a greater measure at this meeting than at any since the work began.

On Monday evening, the close of the second week's work, there was a mighty rushing into the church. The police department had to be called upon to assist in keeping the vast throng under control. The afternoon meetings had grown in such wonderful interest that it was thought they would have to be held, in the future, in the auditorium. Quite a number had been converted at these praise services. In the evening the leader conducted a short song service, and then announced his text, Acts xvi: 30-31, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." "All classes and conditions of men hurrying on to death ask in regard to temporalities, 'What must I do?' The question to-night is for eternal life. Looking out into the future, let every unsaved person with an eye of penetration, see the storm brewing. And as you peer out, although the storm seems afar off, and the calculation is it won't arrive for a good while, still I hear some of you say, 'I will not think about it.' But they must think; they cannot help it. Come to the Saviour and be sheltered. What is it to be saved? A happy life, a peaceful death, and a blissful eternity. No thought can fathom the joy or express the idea. Paul, tell us what it is? Listen—'It is joy unspeakable.' Tell us what it is to be converted? Hallelujah! unspeakable and full of glory." Thirty were converted at this meeting, making a total of almost 400 seekers.

CHAPTER IV.

THE THIRD WEEK.

The interest at the beginning of this week (Jan. 26), had grown to fever heat. The membership of the First church had increased in a remarkable degree, and not only this church but the Second M. E., and those of other denominations. The pastors, Rev. Musgrove of the First M. E., Rev. Hobbs of the Second M. E., Rev. Crouse of the English Lutheran, Rev. Wood, the presiding elder, all had confessed an increased religious enthusiasm and a determination to press the fight into the very citadel of Satan's domain. A belief prevailed that great and wonderful things were to be accomplished in the name of the Lord, and to this end all were desirous that the conflict should result in a victory never before known in this

part of Christ's vineyard. The church on this evening was crowded, at least thirteen hundred people had assembled, and on the faces of many could be seen the strong convictions of sin. Rev. Harrison, as he scanned the multitude, seemed encouraged, and he earnestly pressed the all important thought, "Are you saved?" The sheaves are being gathered in and souls are being gloriously refreshed. The attendance at the young people's meeting had become so great that it was found necessary to admit only the young converts and those who had a desire to be saved. He said that he had never scolded church members as a rule, and did not desire to do so now. He thought the members here were doing bravely, but there could not be too much prayer. God is ever willing to answer prayer when offered through faith. He stated that of the number who came forward the previous evening thirty had found their Saviour and were now rejoicing in the Redeemer's love. The jubilee for the conversion of one thousand souls is nigh. In view of this fact we will sing, 'Praise God from Whom all Blessings flow.' The hundreds of voices joining in this grand old Doxology made the occasion one of gladness. The text for this evening was found in Prov. ix.: 12, "If thou be wise thou shalt be wise for thyself; but if thou scornest thou alone shalt bear it." The drift of the sermon pointed to the necessity of individual action. He related the history of Jesus as he traveled over the dusty roads, and how the people would point the finger of scorn at him as he passed by. They were anxiously seeking his blood. "He would turn to them and say, meaning each individual, 'How will you escape the damnation of hell?' Again he would warn them, 'You will die in your sins, and where I am you will never come.' Again he exhorted them, 'Except ye repent ye shall perish.' Each one must give an account of himself in the day of judgment, because it is a personal matter. When Jesus sat at Jacob's well and revealed himself unto the woman she did not stop to philosophize but received the truth at once. She even ran to the city and brought her neighbors that they might believe on Jesus." Rev. Harrison spoke of his early conversion, which was not because others were converted, but that he might receive pardon for *his* sins. The scene at the altar was one long to be remembered as being a glorious victory for the Lord.

On Wednesday night the doors opened to an eager crowd of nearly eight hundred persons. Some had gathered there an hour before the time of holding services. These were not all church members, but sinners who were anxious and troubled about their souls. The evangelist announced that he would preach on Sunday afternoon to men only on "The Unpardonable Sin." He said there were many different opinions as to what it was. Dr. Townsend, who had made it a study, believed that it could be committed as silently as the falling of a leaf. His text, John xi:29, "As soon as she heard that she arose quickly and came unto him," was one pressing the importance of preparing for death. "The well of to-day are in eternity to-morrow. There are five things which we cannot escape—dying, death, the grave, the judgment and destiny. These must be met. How will you meet them? There are multitudes in this city bent after a life of sin. The Bible says, 'The wages of sin is death.' They choose sin and roll it under their tongues as a sweet morsel." This searching sermon touched the hearts of thirty-eight who had not been walking in the royal path to glory, and thirty-two were happily led into the light.

Thursday afternoon the 3 o'clock meeting was largely attended, and many souls were abundantly blessed. It was a time of unusual refreshing to the hearts of the old members of the cross, and several new ones were brought into the fold. The evening service was opened with prayer by Rev. T. A. Parker, of Lincoln, who prayed for the baptism of power to fall mightily on the services of the hour, and it brought tears to the eyes of many. Hebrews vii: 25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," were the words from which the preacher appealed to the unconverted. The thoughts brought out in his discourse were the ability, the willingness, the desire and yearning of our Saviour to save all who come to God with a reliance upon His merits. He called upon them to seek the Great Physician and be healed. Just before the conclusion of the sermon a babe in the audience made itself heard and drew the attention of the listeners. The great revivalist merely said, "Never mind," and commenced singing a hymn. The remedy secured the desired effect, for the child was soon asleep.

Friday night was but a continuance of the fire which had broken out among the people of this city. Not only were the tender-hearted youths being converted, but old men and women in sin; mothers and fathers who have lived without example to loyal sons and daughters, were among the number anxious to follow the Lord's path. After making the announcements for Sunday the "boy preacher" urged that the decisive step be taken at once, for "It is time to seek the Lord," Hosea x: 12. "The Psalmist says we 'Spend our years as a tale that is told,' while the apostle says that our time is like the vapor. Jesus warns us, Be ye ready. I might ask this dying congregation in the language of Jesus, 'What seek ye?' Why this great outpouring of the people every night? Some may say, 'Because my neighbors come;' others 'Because I am so fond of hymns;' Again, 'Because my friends were converted,' or 'Because there was a crowd coming.' What seek ye? There is one who has been seeking pleasure in the dance, the card table, or the skating rink, and he has been whirling away his life in those things that bring no abiding good. Never been convicted! There is not a person in this house but what has been convicted of sin. Now is the time to seek the Lord." When the invitation was given there were thirty-three came forward and twenty-four converted.

Sunday was a hallelujah day for all who were permitted to attend one or more of the services. It was the gala day of the great revival, a religious harvest for the old and sainted soldiers of the cross. Rejoicings reigned supreme throughout the entire day, and as the people wended their way home from the various services they felt that it "was good to be there." At the morning service the pastor delivered an able sermon in keeping with the great work being accomplished, and its effect was felt both by saint and sinner. He insisted and implored that none let the day pass by without coming to Christ. Many came to the altar who had sought pardon from their sins and united with the church. In the afternoon Rev. Harrison preached to a large audience of men only, as had been previously announced. When this large church can be filled to its utmost capacity with men only, one can form some idea of how many must be turned away at the regular services. The auditorium and gallery with standing room can accommodate 1,300

people, and it is estimated that 1,000 are turned away nightly. His subject on this occasion was "The Unpardonable Sin," by whom and when it is committed. At the opening, Mrs. E. Huntington Henkle was ushered in and sang a solo, "When the years are rolling on." As her musical voice rang out the clear notes and plaintively articulated words, the effect could be seen glistening in the eyes of many unused to tears. Many were hearing the first hymn in years, and the impression made upon their hearts was visible. The revivalist with an entreating expression in his face, gazed upon the vast audience composed of men in every station of life. The banker sat by the side of the coal digger, merchant by the laborer, the professional gentleman, the blacksmith, the factory employe, the artist and the newspaper fraternity were all represented, and with considerable anxiety waited to hear what the preacher would say. He seemed to look deep into their hearts as he read, "And whosoever shall speak a word against the son of man it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Luke xii:10. He said, "Lost here, lost there, 'It shall not be forgiven.' Mark the words; here is a sin for which there is no reprieve; a sin so dark that even the blood of the Son of God cannot wash out. I stand to-day with the warning of God's word and give notes of alarm. 'It shall not be forgiven.' There are many who would like to blot that out of the Bible; but there it is and spoken by one who spake as man never spoke. The sin against the Holy Ghost may be sin persisted in when you know you are in the wrong; it may be the surrender of the soul to the enemy when you realize God's word; it may be the trampling under foot of your best convictions. It is the sin of two letters 'NO.' It is the sin you committed when the voice came to you and you refused to hear it. That voice may come to you again with no more influence than on a dead man. 'My spirit shall not always strive with man.'" He closed his discourse with prayer that none present might lose the sight of Heaven by committing the unpardonable sin. Eighteen or twenty came forward. At the evening service after the church was filled the pressure of the crowd against the doors was so great that fears were entertained that they would be broken from the hinges. He preached from St. Luke xii:20, "Thou fool, this night thy soul shall be required of thee." He said the spirit of the great revival eighteen hun-

dred years ago was shaking this city to its very foundation. As soon as the invitation was extended a large number went forward and bowed at the altar. Thirty-six knelt at the chancel rail and twenty-eight were converted.

Monday night Rev. Harrison selected a subject full of thoughts calculated to stir up the vilest sinner. The words from which he spoke are found in Isaiah xxviii:17. "Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place." He dwelt upon the thought of an approaching storm from which all must seek refuge or be swept away. The reaping at this service was fruitful and twenty-five were converted.

THE FOURTH WEEK.

The fourth week (February 2) opened with the names of six hundred and twenty-one persons on the official record who had the witness of the Spirit that they were born of God. Rev. Harrison, by his earnest devotion to the work and strong appeals for God's aid in securing souls for the kingdom, has made the revival the chief topic of conversation on the streets, in the mill, the work-shop, and where two or more persons are gathered together. He teaches that God is love and abounding in grace and mercy, and that salvation is possible to all men if they will do their part in the great scheme of redemption and yield to Jesus. Firmly planted on this rock the interest necessarily increases, the "excitement" or religious enthusiasm augments and success and victory are assured. After a short exhortation the christians were asked to pray fervently for more power from on high. His sermon, though brief, was burning with eloquent appeals. He spoke from Acts xxvi.: 28, "Almost thou persuadest me to be a christian." He hastened through the discourse because there were young and old people in the audience anxious to come to the altar. A short season of silent prayer was very effective in working upon the feelings of those under conviction. The voices of the large choir never blended more sweetly together than on this evening.

Rev. Harrison, on Wednesday evening, preached impressively from those beautiful words, "Is my name written there?" It was a tender appeal to those who did not know their names were

written on that book of life. He urged all to "endeavor to sing it with spirit and with the understanding; with the resolve that our name shall be written there. Oh, my God, help us all to embrace this royal opportunity to seek Christ while He may be found. These meetings will all be over soon, and great is your responsibility if you sit here and let them pass away from you without being saved. The days are few, the hours are fleeting, when you must stand before the judgment seat of Christ and give an account of this night. The wisest choice you can make to-night is to decide for Jesus and eternal life. There are hundreds here to-night who cannot sing this hymn. You that have been talked to, and persuaded and prayed for by mothers and sisters and wives, is your name written there? Let us sing that verse. I would like to know how many feel that their names are written there. Rise up all ye blood washed and let us see who is ashamed of Jesus. Thank God! See them rise!" It was but a short time when the railing was too small to accommodate the throng gathering around it. Thirty-five came forward, and twenty-eight were converted. Among the saved was a young man who had been a drunkard, and his conversion was considered the most wonderful victory witnessed during the entire four weeks' work.

At the afternoon services on Thursday a large crowd gathered to listen to the eloquent exhortation on the "Anointing of the Church," by Rev. Harrison. His evening text was Jeremiah viii: 20, "The harvest is passed, the summer is ended and we are not saved." He said that he loved to search through the Scriptures for the nuggets of gold of God's love. In the Bible are 31,000 promises. The text contains no promise, but is rather a judgment. It is an appropriate text for this stage of the revival. There come to cities and nations sometimes ingatherings of souls. In a New England town mill employers were saying to the employes, go to the meeting; you shall not lose any time," within a few days 50,000 people have joined the Methodist church, alone, in the south. It is an "ingathering," and while vast crowds are pressing forward to the altars all over the land, I would say that there is a "balm in Gilead" for aching hearts. Sheaves are being garnered. In less than a month Springfield has one of the greatest meetings, perhaps, it has ever known, and nearly seven hundred have knelt around this

altar." He related a circumstance of a mother, how a few evenings before wrung her hands for joy because of the conversion of her three daughters. Mothers, fathers, the young people and the Sabbath-school children are being brought into the fold. The usual scene at the altar took place when the invitation was given for seekers to come forward.

A "Pentecostal" meeting was held at 3 o'clock, Friday afternoon which was a time of wonderful refreshing and thanksgiving to God. There was a general seeking for an endowment and fitness for Christian labor. In the evening the evangelist selected a text abounding in words of sunshine, found in Ezra viii:22. "The hand of our God is upon all them for good that seek him." He said, "Last night I exhorted from a passage of scripture in which there was not a single ray of light; this one is all light; last evening no hope; now, all hope, forgiveness and the door wide open. The Psalmist in his hymn sings about Jesus as the one altogether lovely. And who was better able to describe the Saviour's love than John? He said that 'God is love.' It was the beloved John who was permitted to lay his head on that breast that carries the sorrows of the troubled world. The condition in this text is that we seek Him. If you meet the conditions you will have perfect peace and believing rest." Sixteen out of the twenty-four forward were converted.

At the love feast on Sunday morning, the young converts gave their experiences like old soldiers of the cross, and as they would utter such sentences as: "I know I am saved," "I know that my Redeemer liveth," and like expressions, Rev. Harrison thanked God for such conversions. He liked to hear them say "I know." The audience at 11 o'clock listened to a very able sermon by Rev. Musgrove from I. John ii:17: "And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." "Alexander's star floated in the heavens of popular history but brought none of the comforts of the soul required for mortals when passing over the dark river of death, for he 'Sighed for more worlds to conquer. Poets, painters, sages, statesmen, scientists and scholars may all reach the very pinnacle of earthly fame, but it brings no solace for the soul when the shadows of death shut out the sun of redeeming love to cheer the closing hours of earthly greatness. Whatever may be our attainments, or whatever we do in

the world, it is all for naught unless prefixed with that one little word of three letters, but; for he that doeth the will of God abideth forever. With this, sweet contentment comes; with this, peace comes; with this, reliance and trust for this life, and a glorious hope—gilded trust in God for the future—cheers the passage and makes life and toils bearable, its good things enjoyable.” The afternoon meeting was for men only, and but few seats were vacant. Mrs. Huntington-Henkle sang, “Though kindred ties around us like ivy branches twine,” the congregation joining in the chorus. Her sweet, plaintive tones, full of expression and pleadings, seemed to find a lodgment in every heart. Rev. Harrison preached from Rev. iii:20: “Behold I stand at the door and knock; if any man hear my voice and open the door I will come in.” He pictured to the mind how the voice of eternity and the finger of God are always pointing us to the day of judgment. “This text presents the Saviour as tarrying and waiting for us with outstretched arms. The judgment is certain, and he lingers here just to save you. ‘Ask and you shall receive.’ Has he not kept his word in the past few weeks? Nearly seven hundred have asked and found what they so much needed. Oh, that every one here this afternoon would say, ‘I will not keep Him out any longer.’ You will become hardened, and there is a time when He will knock no more. Put it off no longer.” At times the speaker grew quite eloquent, and his utterances moved the people wonderfully. The opening hour in the evening found the people congregated in a dense throng on the streets, anxious to gain admittance and hear the word preached, and witness the saving of souls. Rev. Harrison said before the sermon that the meeting was drawing to the end of the fourth week, and yet no signs of abatement in the interest. “I get letters every day saying ‘Come right away!’ We are having a glorious time, and I hope we will have the jubilee over the first 1,000 souls converted this week. God grant the speedy conversion of 300 more souls.” The text was chosen from I Kings, xviii: 21, “How long halt ye between two opinions?” “When these awakening times appear, men stand back and wonder what it all means, and use every means possible to check them; but you might just as well try to take a fort with a fire cracker, as to stop an awakening. It spreads like a prairie fire. The Bible says, ‘God will work and men can’t hin-

der.' There are young men here who see a crisis approaching, but are afraid to meet it. They are meeting the loudest call they will have this side of their groaning death. I beg of you, dear, dying fellow-traveler to an ever ending eternity, meet the crisis this Sabbath night, and give your hearts to God. I was conversing with an editor the other day, about his soul and death and the judgment day and destiny, when he turned right on me and said, 'That, your opinion, not mine.' And yet, to-night I am preaching upon 'How long halt ye between two opinions.' Only two ways, the narrow and the broad. Two foundations, the rock and the sand. Two states after death—heaven and hell. 'How long halt ye?' One of the most touching scenes at the altar was the appearance of two brothers, who were among the first to go forward. Thus ended one of the happiest Sundays experienced during these great meetings.

Monday night the mass of saints and sinners was larger if possible than it had been at any time on Monday evening since the meetings commenced. Fully five hundred were turned away, unable to gain admission. The interest was deepened from the success of the Sunday meetings. The workers were eager for the fray and earnestly sought out the unconverted. Rev. Harrison offered up prayer, thanking the Lord for the good work accomplished during the weeks gone by. "Already over 700 have gathered around this altar to seek eternal life. May we take hold of the work with all our strength. We are so dependent; dependent on Thee for everything; to-night may the blessing of God rest upon each one of us; may they gather around this altar to-night and cry out, 'What must I do to be saved?' Lord bless us wonderfully for thy name's sake." His text, "What shall I do then with Jesus?" is found in Matt. xvii:22. The sermon was a strong appeal to the unsaved, and evinced the speaker's strong faith in God to save to the uttermost. A number were forward, and one lady lingered long after the meeting had been dismissed, as though she could not leave the church until her sins were washed away.

CHAPTER V.

THE FIFTH WEEK.

The services of Tuesday, February 9, witnessed the com-

mencement of the fifth week, and so far, the results have exceeded the anticipations of the most sanguine in point of attendance, and the conversion of the awakened. The day of the jubilee over the conversion of one thousand souls is looked forward to with great interest. The afternoon meeting was of great benefit to seeker and saved. Rev. Harrison urged the converts in the young peoples' meeting to show their gratitude to the Master by renewed effort to bring others to Him. At the evening service he alluded to one of the late converts as having been convicted and eventually converted through the singing of the hymn, "Is my name written there?" The words had followed him everywhere, at his business, at his home, and on the street. This was undoubtedly one of the best meetings yet held, and the reward was forty-one at the altar and twenty-one happily converted.

The spirit of awakening has reached fever heat in this city, and other denominations are now holding special services to large and attentive audiences. In almost every face is a look as if asking, "What must I do to enjoy the peace and joy so many speak of possessing?" This is a winter that will long be remembered in Springfield by the hundreds who have sought and found pardon for their sins, but we trust none may look back in after years and say, "The harvest is passed and my soul is not saved." The usual meeting for converts and seekers was held at 6:45. Among those from other cities occupying seats upon the rostrum were: Rev. T. A. Parker of Lincoln, and Rev. McKinney, of Riverton. The latter gentleman opened the exercises with prayer. He prayed that each heart might feel a solemnity resting upon it; that prayers might be answered in behalf of the unsaved, and that the word preached might be written indelibly upon the heart of every hearer, and the mighty current of the revival influence would go on until the city became noted for a wonderful piety. Then followed the hymn commencing: "I have found a friend in Jesus, He's everything to me." Rev. Harrison spoke of the Jubilee that would be held as soon as one thousand was reached, which he hoped would take place on the following Wednesday when all might get away from the home, the factory, the store and the shop. He then prayed, and the hymn beginning, "Tidings, happy tidings, hark! hark! the sound!" was sung. His text was taken

from Hebrew ii: 3, "How shall we escape if we neglect so great salvation?" The text was the most important one, he said, that you will ever ask yourself this side of your dying moment. In the Bible there are sometimes questions asked and answered, as, "What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved." But often in the Scriptures a question is given but no answer. It is so in the Old Testament and the New. The question is thrown out by God, and He leaves the answer for you to give. We have a question to-night, and I cannot find answer in all the Bible for it. I search the prophets; I read the psalms; I study the words of the apostles and I cannot find an answer. I look up to God and ask Him to answer this question for these hearts to-night; but His lips do not move. I turn to Christ; but there is no response. I say to the Holy Spirit, bring communication to the hearts here and answer this question; but the Holy Spirit brings no communication. I go to the president of the theological school at Evanston and say: "You are conversant, of course, with the Bible, as you teach theology, and I ask you to explain this text of Scripture." He makes no reply. I might go to the Bishops of the church, but the bishops could not answer it. How shall you escape if you neglect so great salvation? God help us. How will you escape?" At the conclusion of the sermon, of which this is a very small part, thirty sought for pardon, and sixteen confessed having the evidence of their acceptance.

The evening service on Thursday opened at the usual hour with Revs. Parker, Anderson and Gunnett upon the platform, in addition to the other ministers who have taken part in the revival. Mr. Harrison offered a brief prayer, and announced hymn 18, saying "That is going to be my prayer." "Lord, I care not for riches." Ho took no text, but exhorted from the hymn. He said the most important question this side of death is whether your name is written there. The meeting closed early with nine rejoicing in the assurance of forgiveness.

Friday was the thirty-second day of the great revival at the First M. E. Church. Revs. Rutledge, of Chatham, and Hamel, of Franklin, attended the evening service, the latter opening with prayer, asking the presence of the Holy Ghost, for comfort and pardon for the seekers, and divine blessing upon His servant, the evangelist. Mr. Harrison stated that the young peo-

ple's meeting, just held, was the most precious of any of the series. He said he would not preach, not even exhort, for there were persons in the room who were anxious to get to the altar. After singing and prayer, Christian workers were on hand to comfort the mourners, and the services closed with sixteen conversions.

On Saturday night the revivalist preached to women only, and the auditorium and galleries were crowded with those eager to hear the word and seek satisfaction. The services opened promptly by the singing of hymn 47, commencing "Though troubles assail, and dangers affright." The choir consisted of about fifteen young women, led by Mrs. Lincoln, of Decatur, with Miss Minnie Goodwin as organist. Rev. Musgrove opened the exercises with prayer, after which "I want more faith in Jesus" was sung. The earnest worker then took his place upon the platform and delivered a most eloquent sermon, which was followed by the usual altar service.

Sabbath morning dawned brightly for many a home which held its family prayer for the first time. The usual 10 o'clock class meeting was participated in by young and old, from which place they repaired to the large room to participate in the regular morning services. The choir sang, "Oh, come to the Saviour, His arms are extended." Rev. Hobbs then read the scripture lesson and followed it by prayer, after which he took for his text, Romans i:16. He gave a most eloquent description of the sacrifices of Paul in professing the name of Jesus. "He was compelled to give up so many glittering promises of greatness; so many splendid prospects, such a proud name among his people, distinction as a scholar, and a proud reputation among the distinguished of his day, which seemed within his grasp, when convicted of sin as he went from Jerusalem to Damascus "breathing out threatenings and slaughter against the disciples of the Lord." With all these sacrifices; with all these losses, Paul was ready to exclaim, when filled with the love of Jesus, and he felt the joy of pardoned sin—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The discourse was in every particular a masterly one. He has a good command of language, and applies his illustrations forcibly. The afternoon meeting at 3 o'clock, was short, consisting of songs and a short exhortation.

The young people's meeting at 6:45 was completely jammed, many who desired failed to gain admittance. It was fruitful of much good. As usual, the auditorium was crowded, and many disappointed ones turned their steps homeward or attended other churches. After prayer and singing, Rev. Harrison said: "Daniel, 5th chapter and 27th verse is our text. Only one word! Just a single word for a text. But, oh my God, impress upon this people to-night the strength of that word! Only one word, and that written by the finger of God! Just a single word, but what an eternity of weal or woe; of sorrow or happiness, of joy or grief, hangs upon that one word! A great feast is set by the king; he has sent out his messengers and servants, and they have invited the rich and the great—the aristocracy of the kingdom. They have been bidden to the king's table. The event is a great one, and but few of the invitations are slighted. The night has come. the guests of the king have arrived—have crowded his banqueting hall. There the great and honored have assembled; night in all its darkness has settled upon that brilliant scene, and the great city is all watching the grand people of the kingdom going toward the banqueting hall. Such elegance of finish, such grandeur in conception the world had never before witnessed. Servants by hundreds were floating round the hall, bending, bowing and scraping to the invited guests, and royal splendor was at its height, when, 'Like a flash of lightning,' just as his guests were quaffing bumpers to the royal personage, perhaps, and sycophants were sipping royal wines to his highness' health, turning he sees a sight! 'Tis only a word, but oh, my God, what a word! 'What is it?' cries the king. 'What does it mean?' cries his royal highness. He then calls his wise men together; he calls his philosophers together; calls his soothsayers and servants of every rank to aid him, under penalty of losing their positions, to tell him what this awful word means. None can tell him. At last Daniel is sent for. 'This is the word and this is the meaning of the writing upon the wall,' said Daniel; 'Tekel. Thou art weighed in the balance and found wanting.' Oh, my God! How many have been weighed to-night? Do you want to be found wanting?" Thirty-four were forward and thirty were converted.

Monday evening Rev. Musgrove said in opening the services:

"We have now arrived at the close of the fifth week of this great work, and I am thankful for what has been accomplished. Over 900 have knelt around this altar, most of whom have found the 'pearl of great price.' This is an opportunity for which all ought to feel thankful." Rev. Harrison did not take a text, but exhorted briefly from the lines of the hymns as they were sung. When the opportunity was offered, twenty-five came to seek pardon, and sixteen obtained the "one thing needful."

THE SIXTH WEEK.

Tuesday was a most blessed day, and many were refreshed with the baptism of the Holy Ghost. The evening service was one of the most wonderful of the series. About two hundred people were present from Decatur, and all given seats as near as possible. One of the lady visitors said: "The people of Springfield have kept their word, and done even better than I had expected." Rev. E. D. Wilkin, of Carlinville, offered prayer, after which the revivalist sermonized from Isaiah xxxviii: 14, "Undertake for me." At the altar service twenty-four were forward and eighteen converted.

The young peoples' meeting on this evening was thronged with many who had not attended before, and all were strengthened by this short season of prayer and singing. The regular revival service was opened with prayer by Rev. Lyon, of Pleasant Plains. Rev. Harrison then said: "I believe this is a victory before we have commenced. There is some one to be converted here to-night. That is a miracle. This will be a glorious time." After the singing of a hymn, Rev. Harrison viewed the vast assemblage with a scrutinizing eye, and after some moments of perfect stillness said: "Take up the collection right away. [Laughter]. Give something towards the expenses of lighting and heating this church. This is for your good and you can give a mite." He selected as his text, Matthew xxii: 12. He said: "Last night the passage was all on our side of supplication and helplessness. This evening it is on the other side. I know the aspiration of immortal nature. I want to get to the right glory. What men want is that they may some day be saved and go to heaven. They want satisfaction. The king came to Christ and wanted these things. Christ said, 'Art thou master of Israel, and knowest not these things?' He wanted just what you are wanting to-night—joy. There are men here

to-night who would argue about theology and make excuses. As Moody one time said, 'I would rather talk to a stone wall.' If I speak to him he will give me ten reasons why he don't want to be a christian. If he gets sick, five will go. If death comes the other five are gone. Then where are his excuses? Life is too short to argue. You had better see how it is with your souls. God will ask every man, woman and child in the day of judgment the words found in this text. What will you do, my dear unconverted friend, if you are not converted? Have the wedding garment on." There were twenty-five that bowed at the altar and seventeen converted.

Rain did not prevent the anxious people from assembling at the church at an early hour and but few seats were vacant. The Lord met with them and made His presence manifest with a mighty out-pouring of His Holy Spirit. "Keep looking unto Jesus," was sung, when Rev. Harrison commented on the dear, precious words contained in the hymn. He said that when you see anything written by Fanny Crosby you may know it is good and precious to the soul. Rev. A. P. Stover, of Greenfield, offered prayer, asking "that our worship here to-night may be acceptable and result in many souls being brought to the foot of the cross." Rev. Harrison said, "When I commenced these meetings, you thought I was extravagant when I said there would be a thousand conversions. Now we are looking for fifteen hundred. Next Tuesday will be the jubilee over the first one thousand souls." The invitation for seekers was given, when fourteen responded and ten were converted.

The cold and disagreeable weather did not keep saint or sinner from the evening's service, which was opened by singing Nos. 45 and 64 and prayer by Elder Wood, who thanked God for the great plan of redemption, for the spirit's presence, for the almost a thousand who had found the Saviour and asked for help to believe, to pray and strive with the unconverted, and that the meeting be crowned with heavenly benediction. Mrs. Wellman sang "Let me in, let me in, patiently I wait," while the collection was being taken. Mr. Harrison announced his text, "Escape for thy life," Gen. xix:17. He said: "The word of God would not send out words of warning if there was no danger. There is cause for fear, and alarm, and apprehension. It is not death, but the beyond that men are alarmed

about. If there is no peril there would be no alarm. My text is, 'Escape.' Death is near; judgment is nigh. Thank God there is a shelter where we can escape to. Come with your guilty fears and your burning heart. You will not perish, but He will save you. Escape, escape!"

There seems to have been a feeling during these meetings that Sabbaths were crowning days of an entire week, and they have been looked forward to and hailed with rejoicing by converted and unconverted as being special occasions of grace. And the expectations have been realized, and never more so than on this 21st of February. The morning congregation at the First M. E. Church listened with profit to their beloved pastor, Rev. Musgrove, who preached from the words: "Prepare to meet thy God," a citation to the bar of judgment to stand "before the great white throne and be judged by the 'Judge of all.'" The words had marked effect upon his listeners, who pronounced it one of the most impressive sermons to which they had ever listened. In the evening the galleries were packed with church members long before time to open the large doors below, and when opened, the scene in the auditorium was a sight to behold. People came, one rushing over the other in search of a seat, and would even have gone to the seats reserved in front for the converts, had not a strong rope and ushers in each aisle prevented them. When the young converts came in they filled the seats reserved for them, the altar rail between the railing and the pulpit, and the aisles. After prayer by Rev. Harrison, Mrs. Henkle sang, most beautifully, "How can I live without Jesus?" The stillness of death reigned throughout the vast audience as she came to the words: "How can I die without Jesus?" and awe was depicted on many a sinner's face. The evangelist chose a portion of Mark xii:34: "Thou art not far from the kingdom." The sermon was forcible in the extreme, and full of earnest application to those before him. His pleadings were pathetic and tender, spoken in all the earnestness of his soul. His efforts were crowned with success, the altar being crowded with mourners, and at about 9:15 the sound of the great organ reverberated through the room, over one thousand souls, as the vast congregation sang, "Praise God" five different times, once for each two hundred. The building was fairly shaken to its foundation with the

melody of voices, and for blocks around could be heard the rejoicings of the Methodists over the conversion of one thousand souls.

Monday night completed the sixth week of the series of revival meetings, and during that time there have been 1,022 seekers at the altar. The service opened with prayer by Rev. Dugan, of Virden, after which the announcements were made for the great jubilee on the morrow. Rev. Harrison exhorted for a few minutes to the unsaved on the importance of coming to the Saviour without delay, and have a hand in the jubilee. On invitation, fourteen came forward, and ten claimed to have the witness of the Spirit that they were born of God.

CHAPTER VI.

THE SEVENTH WEEK.

This chapter opens with the jubilee service which has previously been announced to occupy the entire day, from 6 o'clock A. M. But before entering into the details we may stop for a moment and consider the good seed being sown by this revival, although the work not being consummated in the Methodist churches alone. The First and Second churches and the English Lutheran joined hands in this great revival, and are working in perfect harmony. Rev. R. G. Hobbs, of the Second M. E. Church, is laboring with great efforts, and praying with great faith, believing that God has a work for him to do toward saving the unsaved of his congregation. Rev. B. F. Crouse, pastor of the English Lutheran flock, is a most devout man, with a heart to do whatever the Spirit requires of him. He has received some wonderful blessings himself since the meetings began, and at times his heart was too full of joy for utterance. Large additions have been made to each of the above churches. The Central Baptist Church has been enthused with new life, and is harvesting many souls for Christ, through that thorough and eloquent divine, Rev. Green Clay Smith, of Kentucky. Rev. Zollars, pastor of the Christian Church, is holding a revival, the result of which is almost unparalleled in the history of that church. Rev. J. A. Reed, of the First Presbyterian Church, Rev. D. S. Johnson, of the Second, and Rev. E. S. McMichael, of the Third, and Rev. R. O. Post, of the Congregational

church, are carrying on a warfare against Satan, in the First Presbyterian Church. Not only is the city receiving the benefits of this wonderful awakening, but the country round about is made to feel its wonderful power. Rev. Harrison almost daily preaches at different points throughout the county, and many are converted through his earnest efforts. Surely there is cause to rejoice.

Tuesday, February 23, 1886, will be a day most pleasantly remembered by those who participated in the great rejoicing over the first thousand souls saved from an everlasting damnation. The first service was held at 6 o'clock A. M., and consisted of prayer for those who had taken upon themselves His name, and that they might ever be true to their vows. Songs of joy were sung; holy communion was held with God, and all present had their hearts filled with gladness. The hour of 10 o'clock found the church filled to overflowing with bright and happy faces. The ministers who occupied chairs on the rostrum were, Rev. Harrison, Rev. W. H. Musgrove, Rev. R. G. Hobbs, Rev. B. F. Crouse, Rev. P. Wood, Rev. Saegesser, of the German Methodist, Rev. Dugan, of Virden and Rev. W. Roeder, of Decatur. Songs and choruses were sung over and over again. The jubilee hymn written by G. R. VanHorne was sung with hearts of joy and gladness. The sermon was preached by Rev. Dr. Tudor, pastor of the St. Louis Methodist church, south, his text being found in Exodus xiv:13: "And Moses said unto the people, fear ye not, stand still, and see the salvation of the Lord, which he will shew you to day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." He delivered a lengthy discourse and began by saying that some of the best and most useful members of his congregation were converted two years ago at the great revival in St. Louis, conducted by Rev. Harrison. His sermon was a powerful effort and a rare treat to all who heard it. A praise service and love feast was held at 2 o'clock, and was a time of great blessings. At the evening service the house was more thoroughly packed than it had been at any previous time. It was desired to have all in, that could find a place to stand, and yet there must have been nearly 2,500 persons disappointed. Rev. Dr. Tudor, of St. Louis, preached an excellent sermon on faith, as expressed in Hebrews xi:7: "By faith Noah being

warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house." This ever memorable jubilee day resulted in fifteen happy conversions, all but one who were at the altar. During this service it was necessary to hold an overflow meeting in the Sunday School room which was led by Revs. Musgrove, Hobbs and Crouse. The exhortations made by these sainted declaimers of the Gospel, went to the hearts of many, and six bowed at the altar. Five of these found the Saviour and rejoiced in his name.

Wednesday evening witnessed another bad and stormy hour for going to church. Ladies donned their water-proofs, gentlemen hoisted their umbrellas and away they went to the glorious place of divine worship. Rev. Harrison said that it was his observation that when people came to the house of God through a storm, they always had a most precious meeting. Hundreds had come for the purpose of getting a blessing, and they would get it. The careless would be awakened, sinners convicted, seekers converted, and christians strengthened. He did not select a text, but exhorted to the young converts to be steadfast through sunshine, cloud and storm. "The advice and encouragement of those who have been long in the way should be sought and their years of experience have its weight in the formation of christian character." The revivalist continued with a pressing invitation to the unpardoned to seek forgiveness. Eight out of the ten persons forward were brought into the light and smile of Jesus' countenance.

Rev. J. P. Dimmit, of Decatur, and Mrs. Boyle, of St. Louis, both active workers for the Master, contributed their mite to the meeting Thursday afternoon, which was held in the auditorium. The revivalist preached upon "The Baptism of Fire," taking for his text, Matt. iii: 11, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." He told how this baptism could be obtained, and showed the fruits that would follow. Hundreds arose when asked how many wished to obtain it, and those who desired to go the altar were so many that the aisles even filled for some distance back. Mrs. Boyle led in prayer, and asked that the Lord would burn up the dross out of the hearts of those who were seeking this cleansing. Many

said the service was the most precious they had ever experienced. Rev. Dimmit opened the evening meeting with a most comprehensive prayer. Mr. Harrison chose his text from that precious chapter in Isaiah, lv: 6, "Seek ye the Lord while he may be found; call ye upon him while he is near." He said in our journey from the cradle to the tomb there was one transaction to take place, and that was to secure God's mercy and obtain the soul's salvation. Our side of the transaction was to ask, and God has said we shall receive. If we knock, He will open the door. Jesus says, "Come, for all things are now ready." "If I wash myself with snow-water, and should I clean my hands with alkali, yet thou shall plunge me in the ditch," Job ix: 30-31, were the words from which the evangelist spoke for a time. He said, "You may think that a strange text, and say, 'I have never read that before.' When I was in St. Louis they said I was astray, and ministers came out against me. I was right and they were wrong." He said this verse described Job's helplessness, and the path we are walking in: We try to be good, but things go all wrong. We try to get to heaven in our own way; trying to be saved without redemption; but unless there is a turning about we will miss it. God gives us the power to go or stay. When our companions come to rob us of our soul and purity, and we do not resist, that is all wrong. Twenty-nine responded to the altar invitation, and fifteen were made happy in Christ.

Saturday evening a large congregation of ladies only was present to hear Rev. Harrison as he spoke of "A woman in trouble." Great attention was given the evangelist upon this occasion.

The services of Sunday were all well attended and the happy hearts and musical voices betokened the joy of the people and the baptism of bliss was descending upon the faithful, and new converts felt their determination renewed to press on in the work commenced. From the class-meeting they went into the great congregation with their hearts like well-tilled soil, ready to receive the word preached by Rev. Musgrove at 11 o'clock, from Ezekiel xxxiii.: 8, "When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." His theme was the

responsibility of the ministers of Christ, and also of all who profess His name, in warning men against sin. At the afternoon meeting Rev. Harrison addressed men only from the words, "Thou fool, this night thy soul shall be required of thee." Quite a large number arose when asked if they wanted to be saved. The evening service was a most gracious baptismal, and after the "boy preacher" had pleaded earnestly to the unconverted from Luke xix.: 10, "For the Son of man is come to seek and to save that which was lost," thirty-six went forward and thirty-three were converted.

In the afternoon of Monday, Mrs. S. H. Boyle, of St. Louis, gave her experience to ladies, in the lecture room. She is at least 75 years of age, with a well formed head, covered with silvered signs of age, and with a face beautiful to behold because of the imprint of purity and the stamp of a pious walk with God. In the evening Rev. Harrison exhorted the truth as found in Job xxii:21: "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." It was one of the strongest appeals he has made yet to dying men and women, to acquaint themselves with the Lord by forsaking sin. Twenty-one came forward and twenty-one became acquainted with the Saviour.

THE EIGHTH WEEK.

This Tuesday afternoon's sermon embraced the experience of the revivalist. Space will not permit the relating of more than a few points of this zealous worker's recital. He said that as for himself, he was converted like a flash of lightning out of a dark cloud. There had been a great deal said and written in regard to this revival work. They say where is the success? That there is success has been proven. Some say it is personal magnetism; others say, "He draws a spell over the congregation." If that was so, I would bring you all to Christ. Another says, "It is mesmerism; he is nervous and makes other people so." A paper says the Bishops and official organs are pushing me on. It is none of these—they all come short of the fact. The Bible says, "It is not by might or by power, but by my spirit, saith the Lord." While they said that the powers of Charles Finney and others was in their logical and scientific presentation of the word of God, they have never said that about me. He here referred to an occasion of an attempt to

preach a written sermon at Martha's Vineyard, while there were a hundred ministers near by. The paper was soon cast aside, for, as the preacher said, "down came the Holy Ghost, down came the proud, and down came everybody." The meeting went on for three hours. "Well," says one, "I suppose you gave them a great sermon?" "If you had read the Chicago paper you would not have thought so. The brother, Dr. Newman, who wrote to the paper, did not compliment me very much. He wrote that we had a wonderful manifestation of the word of God, and said that the sermon I gave them—well, 'it was like a ram's horn blast,' but then he put something beneath it, and said, 'nevertheless, the walls came down.' Get the walls down any way. Oh that they may come down to-day." At the evening service he preached from Matt. iii:7: "Who hath warned you to flee from the wrath to come." Nineteen conversions were reported for Tuesday, and about twelve hundred seekers have, during the seven weeks, knelt at the altar.

Wednesday afternoon Rev. Harrison spoke relative to his awakening and conversion. His remarks were of great interest and benefit to all who heard him. Rev. Hobbs offered a brief prayer after the singing of several hymns, and Mr. Harrison announced his text, being the first verse of the 63d chapter of Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness mighty to save." He said, in part, that the prophet lived in a dark time—the midnight age—and shadows had become dark clouds, and sin had become outbroken idolatry. As the captain of the sinking vessel, with glass in hand, sees relief coming to him, so Isaiah put the telescope of prophecy to his eye, and looking forward seven hundred and fifty years, sees one coming to the troubled over billows of human blessedness. Unless we are redeemed by the power of the blood of the Son of God, there is no hope. There are, perhaps, four hundred here to-night not at peace with God. You are weary. You are almost, at times, dissatisfied with life. The words sorrow, disappointment, perdition and remorse can each and all be spelled with three letters—sin. You can come to God to-night and He will save you if you will let Him." During the day there were thirty new seekers and twenty-one conversions.

The usual number could be seen at the M. E. Church on Thursday evening, and after the singing of several hymns Rev. Wilder, presiding elder of the Decatur district, led in prayer. Rev. Harrison selected, Rev. xxii: 17, "And the spirit and the bride say, come; and let him that is athirst say, come; and whosoever will, let him take the water of life freely," as his text. He said however bad or indifferent one may be, God will save to the uttermost. Meet the condition, and God will save us. The text presents Jesus holding out His hand to take ours. It takes in the bad, moral and upright, "Whosoever will."

The work goes on without any signs of abatement, although the weather was unfavorable on Friday night. At the young people's meeting the converts prayed with wondrous power, and testified to the goodness of God. The "little giant" of faith did not take a text at the service in the auditorium, but urged sinners to come forward and take a stand for Jesus. He believed that the quicker the work at the altar began the better, and at once extended the invitation. Seventeen sought the mercy seat, and sixteen succeeded in being wholly redeemed.

The Saturday night meeting for women, was largely attended, consisting of singing, prayer and a brief talk by the "Boy Preacher," and invitation to seekers.

Sabbath afternoon service to men only, was a continuation of Mr. Harrison's experience. A number went forward, and five or six converted. Every available space was allowed to be occupied during the evening discourse. Without taking any especial text, the words "No excuse" were taken as the basis of the sermon. The speaker said every one in the sound of his voice knew they must die. Jesus set before us an open door; He stands at the door and knocks, and if we do not open who is to blame? There is no excuse for not being a Christian; no excuse for not repenting. God says there is no excuse. Thirty-six sought and thirty-one found Christ.

The evening services on Monday brought an end to the work of eight weeks, yet there is still an unabated interest and hundreds are turned away every night. Rev. Harrison's faith is stronger, that the revival has only fairly begun, and as he stretched forth his hands great solemnity prevailed, and the words fell from his lips with a mighty power. After prayer by

Rev. James Shaw, of Bloomington, the "boy preacher" exhorted for a short time on each verse of hymn No. 18. He praised God for the mighty work being accomplished in this city. At the call for seekers fifteen new ones came forward and sixteen were converted.

THE NINTH WEEK.

The services on Tuesday night were witnessed by another large audience and many came to find that the door was shut. Rev. Crouse prayed that this might be a night long to be remembered for the great outpouring of God's blessing. At this time Rev. Harrison said, "Come to Him gladly. Like a young man in Washington, who found that he could not get through the crowd to the altar, knelt down right where he was, and cried for mercy. He was in a hurry. Oh, may you be to-night." There were seventeen new ones came forward and nineteen converted.

At the opening of the services on Wednesday night Rev. Wood prayed fervently for the press, the reporters and the printers. No. 24 was sung, and after a short prayer, Rev. Harrison selected for his text, "Go thy way for this time; when I have a convenient season I will call for thee." He said that our decisions now would affect us forever. "God says, 'Repent, repent!' There will never be a better time than this. Come while he may yet be found." At the conclusion of the service fourteen were reported as finding peace for their souls.

The inclement weather caused the First M. E. Church to be more sparsely filled than any evening during the meetings thus far. Mr. Musgrove stated that up to this time 1,347 had bowed at the altar, and 520 of this number had united with the Methodist churches alone. Mr. Harrison followed with a few words, and said this revival was almost unprecedented in the history of the city, yea, in the State; that the best part of it was the quick conversions. The battle was fought when they came to the altar and gave themselves entirely to the Lord. He said: "This has only been a gentle breeze, but I believe a cyclone is coming. Don't say anything about glory, we will get there when we get through." He said he was going to take a text, but forgot what it was. He nervously felt in his pocket, looked

on the Bible, but finally remembered the subject, which was "The cloak we wear." He had become so interested before selecting his text that the time for the sermon had passed. His efforts were crowned by the conversion of thirteen souls.

The audience on Friday night was very much interested and a great and good work was accomplished. After the devotional exercises, Rev. Harrison said, "I want all converts to join some church. There will be no services on Saturday and we will get rested for the great work next week. It will be as great as all other weeks combined, I believe. I take it for granted we are all here with one mind; we are all racing on toward eternity. there seems to be a great seriousness settling down upon this congregation. All those who desire to be saved stand up." Quite a number arose and he repeated the text, "Behold, now is the day of salvation." Twenty came to the altar and sixteen were converted.

Sunday evening there were more people attempting to gain admission to the church than there had been any night for several weeks. By 7 o'clock the church was packed full and the doors were closed. The sidewalk on the south and west sides of the building was a perfect jam of disappointed persons waiting to see if they could not by some means get an opportunity to slip in, as some one would come out. This state of affairs continued until the close of the service. Rev. Harrison prayed that this might be a night of great power and harvesting of souls for Christ. He wanted the Christians to breathe a spirit of prayer while he preached the word found in Hebrews ii:3: "How shall we escape, if we neglect so great a salvation?" "Here is a question which involves eternity and has no answer. This is a point each and every one must settle and answer for themselves. How will you answer it to-nigh. Oh, come and be saved." At this point he was interrupted by a lady fainting in the gallery. He commenced singing, "The Saviour is calling," and then asked seekers to come forward. "Escape." Seventeen came and twelve found Jesus.

Monday evening closed the ninth week of the revival, and no abatement in the interest manifested. The "boy preacher" was much gratified at the state of affairs. No. 47 was sung as the opening hymn, "Though troubles assail and dangers affright" followed by No. 37, after which Rev. Mr. Wood offered the

opening prayer. Considerable coughing was going on while the collection was being taken up, and Rev. Harrison said, "All get through coughing before I commence to preach. It seems to be like the yellow fever—catching." [Laughter.] After singing No. 87 the evangelist knelt in prayer, after which he took for his text, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life," John iii: 16. He showed the love, mercy and goodness of God so plain that it brought the tear of joy to the eye of many, and the tear of repentance and sorrow to the eye of the sinner. Fifteen could not resist the pleadings of the eloquent speaker, nor hush the "still small voice" of conscience whispering of their unsaved condition, but knelt at the chancel rail, and fourteen were converted.

THE TENTH WEEK.

A deluge of redeeming love was experienced at the meeting on Tuesday night. Rev. Harrison delivered a most excellent sermon from James iv: 14, "Whereas ye know not what shall be on the morrow. For what is your life?" The altar services seemed to be lacking in interest at first, but the best of the wine came at the last of the feast. Rev. Harrison had been saying all evening there would be a cyclone of converting power before they left, but the audience was dismissed, and many had gone home when the cyclone of heavenly grace came down. The meeting was commenced again, dismissed once more, when another shower came and the meeting was resumed. This kept up until nearly every one in the house was praising God or being converted. Twenty-five bowed at the altar, twenty were converted, and the older Christians most wonderfully blessed.

Thus far 1,465 have bowed at the altar as seekers of salvation. On Thursday evening, at the early service in the lecture room, a part of the hour was spent in hearing testimonials from young converts. A large number spoke in rapid succession concerning their conversion. The evening revival services opened by the singing of "Redeemed, how I love to proclaim it." Rev. Mr. Crouse, pastor of the English Lutheran church, followed with a heartfelt prayer. Mr. Harrison asked that Christians join him in a spirit of earnest prayer and exercise of faith for another evening's victory through the spirit's influence

and that it might truly be a "harvest-home" night. Many who were present, he said, were not far from the kingdom, but far enough to be lost. Oh, for a general coming and a universal cry of "I yield; I yield. I cannot hold out longer because of conviction." His text was, "Kiss the son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." Psalm ii, 12. While he was exhorting upon this subject, a young man in the gallery was converted before he could get down to the altar. At the close of the evening, twenty-five had been forward and seventeen converted.

The "cyclone" of the power of God made manifest the previous evening still lingered in the hearts of the ministers, workers and converts on Wednesday evening. The "boy preacher" paced the rostrum as he related something of how he received the blessing, to his attentive listeners. He said, "Brother Shepherd asked me if I saw the wonderful power of God coming. I said I did; when I went up this aisle I met it; when I went up that aisle I faced it; when I came here (pointing to the altar) I caught it; it spread like an epidemic; three more nights like last night would shake the city from end to end; breathe a spirit of prayer that we may have just such another night to-night. Almost before the invitation was given several came rushing to the altar. Twenty-four were forward and seventeen were converted.

Friday night closed the most remarkable week in the history of the revival. Young and old persons, burdened with sin have knelt at the altar and been made heirs of God. The services were opened with prayer by Rev. Hobbs, asking the Lord for divine help, for grace, zeal, enthusiasm and devotion; for earnest repentance and eager seeking. Rev. Harrison said that he would preach in the old-fashioned Methodist way to-night, by exhorting and pleading. The result was nineteen forward and eight conversions.

Sunday night the work progressed with about the same power, and twenty-five more rejoiced in the Redeemer's love. Mrs. Wellman sang No. 72, and then Rev. Harrison selected for his text, "What must I do to be saved?" He said, "Breathe a spirit of prayer for a hundred conversions here to-night. He can subdue any heart. There is not a person here who will die to be lost unless he wants to. There will not be one lost in the

world beyond without a reason." He continued on a line of the sureness of death and the necessity of making immediate preparation.

The attendance on Monday night was as large as on the previous evening, and there was an overspreading of the Holy Spirit throughout the entire congregation. The songs were sung with unusual volume and pathos. Mrs. Wellman sang with much tenderness of spirit, "Who is this that waiteth?" and as she dwelled on the words "Let me in," a mystified stillness took hold of the audience. The text, John, xv, 22: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." He made a brief exhortation, and in the course of his remarks said: "Yes, there is a storm gathering, and I need shelter. There are those here who are slaves, but God wants to liberate you, but you will not accept the great plan of redemption. Christ has spoken to you; spoken by His teachings, by his sufferings—how many ways He has spoken. You have no cloak for your sins. Christ speaks by entreaty, invitation and exhortation, but never by compulsion." An invitation was given and responded to by twenty-one seekers, and seventeen found relief for their sin-sick souls. This brought the total up to 1,500, and the congregation sang the Doxology six times. Other praise hymns were sung before closing.

THE ELEVENTH WEEK.

The young people's meeting on Tuesday night was full of the glory of God—many hearts burned to tell the glad news to those present. The eager ones, who had gathered in the auditorium, were impressed with the solemnity of the hour, and listened with abated breath to every word that fell from the lips of the holy man of God. Rev. Musgrove offered the opening prayer, thanking God for the gaining of victory after victory; that the grace of God had been sufficient to drive back the wiles of Satan, who had arisen to thwart the plans of the meeting. Rev. Harrison said: "We thank God for the history of this revival. I received a telegram to-day from New York that a business man had been converted just as a result of reading about these meetings. It is spreading far and wide. How much grander could the result be?" As he stepped forward to preach, a look of deep concern for the conversion of souls filled

his face, and after a few words, invited the unsaved forward. Fifteen were happily converted out of twenty-five who came to the altar.

At the services yesterday afternoon and last night, there was no visible signs of the interest dying out. Rev. Harrison said: "There will be four things to take place here to-night. First, sing heaven; second, pray heaven; third, preach heaven; and fourth, get into heaven. I want every unsaved soul here to night to take me by the hand and start for heaven." Rev. Musgrove arose and said that a morning paper had stated that these meetings would close next week, as Bro. Harrison had to go away. Now, if all feel like I do to-night and enjoy as great a blessing, these meetings will continue indefinitely. All who want these meetings to continue, please arise. (All arose except the reporters.) "Now if this truly comes from the heart, you will aid the cause by giving liberally to-night when the baskets are passed around. The expenses must be borne, and I believe you will help to bear the burden. Give what you can and keep these meetings going. The text for the evening was Rev. xxi:10: "And he showed me that great city." The Bible teaches the doctrine that we may know when our names are written there. That is what we want to-night—new names written in heaven. O God, send the blessing down. Say "I will start for heaven." You say, "How do you know that our names are written there?" Paul says, "I send greeting to those whose names are written in the Lamb's book of life." Of the fifteen kneeling at the altar nine were gloriously saved.

It is evident that the end of this most wonderful revival is not yet, although the time approaches when the meetings must have closed. Since this series of meetings commenced, fifteen hundred and fifty-two persons have bowed at the altar as seekers of salvation. On this (Thursday) evening Rev. Harrison did not take a text, for he believes the unsaved are already convinced of sin, of righteousness, and of a judgment to come, and that the most important word to be spoken to them is an urgent appeal to come and ask for pardon, for peace and eternal life. Nineteen came forward, and thirteen passed from death unto life.

The evangelist commenced the services of Friday evening by saying that the church was too small for the people. though

nearly three months had elapsed since this great work began. "You would think the people would become weary. No, no. The interest is greater than the first night when I stood in this pulpit crying out 'Have faith in God.'" Fervent prayers were offered after the exhortation, in behalf of the unconverted, and seventeen came to the altar of mercy, and eleven professed to have the knowledge of a saving power;

The meeting Sabbath evening was opened by the singing of several hymns followed with prayer by Rev. Hobbs. No. 38 was then sung, the untiring evangelist exhorting from each verse. He then offered a brief prayer, asking the Lord to come near. "If we succeed at the mercy seat we must be right ourselves. We are needy, but Thou hast said that we may be supplied." He pleaded for the sinner, asking God to be with him while he preached to those who are on the way to judgment unsaved—those neglecting to prepare for eternity. He preached from the words, "Thou art weighed in the balance," a text previously exhorted from, but presenting, on this occasion, new truths with telling effect. At the close of the service thirty-one had been forward and twenty-four converted. At the afternoon service there were twelve conversions.

A joyful jubilee was held on Monday night over the 1,600 precious souls that have been redeemed. Last night closed the eleventh week, and still souls are being brought into the fold by scores. And not only are sinners being reclaimed, but the Christians who have tread the narrow path for years are warmed up, and have received many glorious blessings since the meetings began. The Holy Spirit was in every song, and hovered near every soul. The evangelist began with renewed zeal and vigor and strong belief in the wonderful saving power of God. Rev. B. F. Crouse prayed fervently and earnestly, pleaded the cause of the dying sinners, that they might have their names written in the Lamb's book of life. The preacher of strong faith arose and for some minutes gazed into the faces of his 1,300 hearers. He seemed to study their very thoughts, and said that the mighty work going on in the minds of the people was wonderful. "The countenance shows the deep interest manifested. To-day we stepped over the line, and now 1,605 have been saved. There ought to go up from this congregation one mighty hallelujah to God. It is no use for me to talk to

you long to-night. I have been preaching to you for eleven weeks, and you know what is required of you. I have witnessed the conversion of nearly 60,000 souls, but I don't believe I will ever see just such another scene as this. I pray you come and seek the Saviour while He may yet be found." The Christian workers went out among the people and brought forward twenty-one who desired to be saved, and fourteen found favor in the Saviour's love.

THE TWELFTH WEEK.

The threatening weather prevented a few of the frequenters attending the services Tuesday evening, March 30th, but divine power was in the midst of the congregation. The afternoon meeting had been another of those characteristic refreshings, and those attending brought its influence to the evening hour. While the choir sang "The rock that is higher than I," it seemed Mr. Harrison could not express his joy, and said: "How our meeting is progressing! How others are learning to shout praises to God! A brother has told me he has not known of such a meeting for twenty years. The young men said at first they could not leave their work; but see them now thronging through the corridors. Now! Oh, God! a little more power, and soon the church will be packed, regardless of the inclement weather. Gracious God, the power is Thine, give us the success. Here we are on the twelfth week, with over 1,600 souls saved. What a glorious work it would be, if every one in this house should be saved! What a meeting it would be!" As the invitation hymn, "Jesus Saves," was sung, thirteen came forward, and nine were converted.

A severe snow storm was raging Wednesday night, but the diminished congregation were just as eager for the conversion of souls as when the house was packed and encouragement was written on every face present. Mr. Harrison said that storms were never so great but that christians would find their way to the house of God. For convenience the audience went into the lecture room where the many familiar hymns were sung with as much earnestness and zeal by the faithful choir as when singing to a packed house. Just as devout prayers were offered to Almighty God as when 1,400 were present. The never-tiring evangelist gave a brief talk upon the beautiful hymn, "Is my name written there?" and upon invitation several were present

who desired to have their names in the book of the Lamb.

Once more on Thursday evening the house was packed and the prospects are as fair for a continuance of the meeting, as at the close of the second week. Mr. Musgrove said he believed if he should ask the audience if they desired them to go on, the entire congregation would arise. He said Mr. Harrison had calls from far and near to go and work, but his work here was reaping such glorious results "that he don't want to leave till he is compelled to. After songs were sung and a most eloquent prayer by Rev. Musgrove, Mr. Harrison delivered an enthusiastic sermon from Psalm xxviii:8. Its power was felt by the repentant ones, who were determined that this great meeting should not close, this man, whom God had endowed with such wonderful converting power, should not leave the city till their souls had felt the dew of heaven, the divine benediction upon them. Sixteen bowed the knee at the altar, showing their great concern for a new life.

Friday night's service opened by the singing of that impressive hymn, "The Lily of the Valley," followed by a prayer of thanksgiving and an exhortation by the pastor. Mr. Harrison followed with a short talk of the great need of immediate action and the need of salvation. He said: "Oh, what a glorious meeting this is, when we consider how long Rev. Harrison worked in China in a similar cause for seven years and only succeeded in getting one interested. Here we are with a little more than three months of labor gone by and nearly 1,700 souls saved and a flattering prospect for more." He alluded to the condition of many church members who were in doubt, and that perhaps some in the sound of his voice who might become converts just as well as those seeking for the first time. His zealous call brought eighteen to the altar, and eleven were converted.

Sunday's services were, as usual, among the best of the week. Hundreds of disappointed ones turned away. Mr. Musgrove said he believed there were many who would gladly give a dollar if they were only permitted to get inside. No sign of lagging interest yet. Mrs. Wellman sang No. 1, impressively followed by prayer and the song, "The Rock that is Higher than I," after which the revivalist took for his text, "What shall it profit a man if he gain the whole world and lose

his own soul?" He was enthused with renewed vigor, gazing upon the eager throng and portraying in his devout, earnest way, the folly of earthly gain and fame to the destruction of one's own soul. He felt overjoyed at the success of the meetings, and believed they would soon have a jubilee for 2,000 souls. Fifteen responded to the invitation to "come," and eight were converted.

April 5th ends another week of this outpouring of the Holy Spirit in Springfield. Where it will end none ventures to say, but all pray that every heart in the city may feel its power. The evangelist took no text for the evening, but exhorted and commented upon the verses of No. 38. He always has some new truth to present, and makes his applications more pointed in the relating of many incidents which occur at different places where he has labored. Eight responded to his eloquent appeal, and three were converted.

CHAPTER VII.

THE THIRTEENTH WEEK.

Tuesday night, April 6th, Rev. Harrison announced his text from Proverbs xiv: 12, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." He said that all our earthly treasures were of no consideration whatever; when we all knew we would soon leave this world and forget them forever. If he could, with his strongest effort, bring all to God, he could not praise Him enough. He knew if one unsaved person in the house would actually turn from his evil path and go to God, that one would praise Him for all ages to come. He wove in the experience of the lukewarm, the sinner, and of the hypocrite, and how difficult it was to answer the question, "Are you saved?" He spoke of some ministers who preach the gospel for years, lead in the family prayer, and at the end of life might go to hell, because they are not saved. When we have succeeded in winning the smile of God, are accepted by Him, we will *know* it. Eight out of eleven, who went forward, professed to have found pardoning grace.

Wednesday evening's services were full of the Holy Spirit, and great interest was manifested. A number of hymns were sung, causing the walls of the house to resound with sweet

melody. Rev. Harrison viewed the audience for several moments, a gentle smile creeping over his bright and honest face. He said, "There are one hundred men and women here who would gladly prefer heaven to hell, but will not make an effort to escape eternal damnation, yet if you will only be guided by what I have to say, there would be no effort, no trouble, no denial and all would be well." He then repeated his text, "If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." His plaintive voice sounded once more in the ears of the sinner with pleadings and warning that made the very heart burn with conscious guilt when thinking of the awful doom of the unsaved. People are born to die; required to appear in judgment and enter an eternity just as they decide what that eternity shall be to them. He dropped sweet crumbs for the devout christian during his discourse, which caused them to feel more love in their hearts for the One who so richly bestows such blessings upon them, and it gave them a more ardent desire to work for the salvation of precious souls who are each day nearing the eternal judgment. He said there was bad teaching in the hymn beginning, "Come thou fount of every blessing," where could be found the words, "Prone to wander, Lord, I feel it, prone to leave the God I love." He said, "I don't want to sing it when I am wandering from God, and I would not like to be prone to leave the God I love. Christians ought to sing, 'Prone to go to the God I love.'" The usual invitation was given the unsaved to come forward, and a great many responded during the singing of those beautiful songs of invitation of which the "Precious Hymns" so richly abound.

Thursday found the work of redeeming souls still pressing vigorously forward, under the captainship of that powerful leader, Rev. Thomas Harrison, who asked, "Why all this meeting? Why all this singing and praying? We know what we meet here for; to sing praises to God for His beneficent kindness, and the gift He is bestowing upon us all the time. Some here to-night have the assurance that they are saved; some are deeply thinking, while others are sitting on the lower floor, and still others in the gallery, who have not given it a thought. I hope you will not postpone seeking Jesus any longer, for you may die before you have another opportunity." Sixteen went forward, and eleven converted.

Friday was a day that will be long remembered by those who were at the First M. E. Church at this time, which was a day set apart for fasting and prayer for all interested in the speedy conversion of friends, relatives and neighbors. From time to time the interest deepened, until it seemed as though "Heaven came down their souls to greet, and glory crowned the mercy's seat." Many of the old soldiers of the cross felt that at no time in their lives had they been lifted nearer to "the portals in the skies." At this remarkable meeting ten came forward to join hands for glory, and eight made their "peace with God." At the evening service Rev. Harrison referred to the afternoon meeting as being the most eventful one in the history of the church. He said it was the privilege and duty of every Christian to bring with them at the early service some unconverted friend. Great blessings always follow the bringing of unsaved souls to the Saviour. He gave an earnest exhortation to the unconverted to come and seek Jesus. Seventeen came forward and nearly all found the light of God's countenance.

A meeting of the young converts was held in the Second M. E. Church, Saturday night, led by M. E. Bernard, consisting of singing, prayer and testimonies, after which a Young Christian's Association was organized, to be under the supervision of their pastor.

The early class meeting Sunday morning witnessed the conversion of one man, where none had been converted before. In the evening the face of Mr. Harrison was radiant with joy and smiles, as he related some of the experiences of the day to his large congregation. During the singing of "The new song" by Miss Lizzie Hopping, the restless worker exhorted from each verse, as is so often his wont of doing. After the announcements and the singing of several hymns, "It is time to seek the Lord," a part of Hosea x:12, was selected the text of the evening. He pressed the word of God so closely to the heart, pictured so vividly the danger of delay in seeking salvation, that thirty-eight came broken-hearted to the altar, and twenty-five received the "pearl of great price," the most of any evening during the meetings.

The Monday evening service was attended by another

crowded house, and as Rev. Harrison said "The revival is reviving." The hymn, "Jesus saves," was sung at the opening of the meeting, and was followed by an eloquent prayer by Rev. Crouse. Mrs. Henkle rendered "While the years are rolling on," after which the pastor, in speaking of the jubilee on the morrow, said: "May God crown the day with the conversion of one hundred souls." The evangelist said the meetings' results had reached far beyond the universal expectations. He prayed that one hundred souls would be saved before the benediction was pronounced, and asked God to bless them and make the evening's meeting a victorious one. He spoke of the young man, who, the night before, arose from the altar and said that business demanded his going; how he (Rev. Harrison) pleaded with him to make one more effort, to bow at the altar and pray to God for salvation. He did so, and was made happy by the forgiveness of sin. While No. 29 was sung twenty-eight came to the altar, and nineteen were converted, twelve of whom were young men.

THE FOURTEENTH WEEK.

Tuesday, April 13, was the day set apart for the grand jubilee service of over seventeen hundred conversions. The flame of the great revival had spread throughout Central Illinois, and there was almost a continual coming and going to and from the church all day. Hundreds of visitors were in the city to attend these special services and join in the thanksgiving to God for the wonderful converting power which had seized so many, who a short time before were walking in the path that leads to destruction. An early service was held at 6 o'clock A. M., which paved the way for the glorious work of the day. The jubilee sermon was preached at 10 o'clock. The holy temple of God was packed with an audience never before presenting a more happy and contented appearance. The pulpit was beautifully decorated with lovely and fragrant flowers artistically arranged by Mrs. W. E. Shutt, whose exquisite taste in the formation of sweet blending colors could not be improved upon. On the front of the choir railing was a beautiful floral design with the words, "Harrison's victory for God." Among the godly saints, with bright and happy faces, occupying places on the rostrum were Revs. Prentice, W. H. Musgrove, R. G. Hobbs,

P. Wood, B. F. Crouse, D. S. Johnson, R. O. Post, Joiner, Bell Hamilton, of Grand Rapids, Mich., Peter Slagle, of Petersburg, W. M. Poe, of Buffalo, W. N. Rutledge, of Chatham, S. B. Ives, of Auburn, Joseph Winterbottom, of Athens, O. E. Badger, of Dawson, and L. Janes, of Macoupin. Rev. Harrison, whose heart overflowed with divine love was present and made a short exhortation. This was followed with prayer by Rev. D. S. Johnson, D.D., of the Second Presbyterian church, and then Rev. R. O. Post of the Congregational church read the 103d Psalm. Mrs. Henkle sang with all the power of her sweet voice, "Oh, 'tis glory in my soul." Bishop Bowman, was introduced by Elder Wood, and read for his text the words, found in Psalms I, 1-2 "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night." His theme centered on the negative and positive character of the christian, and also of the sinner. "The principles that actuate the moralist; is selfishness. The godly man should glorify God. He must try no experiments to test what seems wrong at first." The sermon abounded with appeals to the young christians to be fully consecrated to the work of the Lord; to be positive christians. When he concluded not a dry eye was in the house, and with a face brilliant with the love of God, Rev. Harrison made a few remarks. He said that he had never in all his life passed through so great a jubilee as this.

At the evening service there was an awful rush for an entrance until every possible available spot was occupied. Many on the outside who could not get in would hang about the windows to get the best view they could. Rev. Harrison was so happy and overjoyed that his words fell far short of describing his feelings. He made a short exhortation, followed by Bishop Bowman, who gave an account of his conversion many years ago, and spoke words of encouragement to the young converts. Thirty souls bowed before God on the eve of this grand jubilee, and seventeen received a release from sin.

After the long services of jubilee day, the exercises on Wednesday were considerably shortened, as were also those of Thursday. It was thought by many that that memorable day was about the closing one of this revival, but the laboring

members of the M. E. churches would not allow the pious Harrison to depart while the interest was still at fever heat, and the good work was permitted to continue. The two named evenings' meetings consisted in brief talks, a great many of the soul-stirring songs were sung, and deep, fervent prayers were offered in behalf of the many seekers who thronged the altar. About forty persons presented themselves at the altar, and fourteen received the assurance of the forgiveness of their sins.

Friday night experienced another bad time for the meeting, which was held in the lecture room. After the singing of "Are you washed in the blood of the Lamb," and "While the years are rolling on," prayer was offered by Rev. Sloan, followed by "It is good to be here," at the conclusion of which another prayer ascended to God from Rev. Wood, then Mr. Harrison said he thought as the weather was so bad that none but converts and religious men and women came out. He thought it would be grand if we were all of the right principle with God's love in our hearts, so that we might sing with assurance "When I can read my title clear to mansions in the skies." We then could see heaven before us, and have no more doubts and fears. All were deeply impressed, and one soul found peace in God.

A more lovable day could not have been ushered in than was this holy Sabbath. All the services were crowded, and especially the young people's meeting at 9:45, which seemed to have received a heavenly benediction. Nearly one hundred came forward desiring to seek salvation. When all were in the auditorium the "boy preacher" was to full for utterance. He could feel the power pervading the room, and his countenance "shone like the sun." Will one present ever forget the blessedness of that night? Never! The voice of the "sweet singer," Mrs. Henkle, penetrated every heart as she sang "How can I live without Jesus?" and many a heart throbbed violently as they attentively listened through its rendition. Mr. Harrison said: "This meeting is fast drawing to a close. Only a short time will I be here to pray with you. You do not know at what hour you will be crying, 'Oh, whall I do to be saved?'" His text was a short one—"Eternity;" the sermon—"Where will you spend it?" A few words are insufficient to picture the grandeur of this eloquent appeal. One must gaze into the speaker's face and see the agonized look, hear the plaintive

voice pleading with the unsaved, to appreciate the solemnity of that hour! The altar presented a scene never before witnessed since the wonderful awakening has taken place. The altar rail was crowded and the two front rows of chairs were taken for those under conviction, who kneeled, heart-broken. Their piteous sobbings could be heard all over the room. Anxiety for their immediate acceptance was depicted upon the face of the earnest evangelist and his excellent corps of workers who were sounding words of comfort in the ears of the contrite ones. Never before was there witnessed such a scene in that church. It was with difficulty that the people were kept back from the altar, such great excitement prevailed. This glorious Sabbath day was crowned with the conversion of fifty-two souls, the most that ever had taken place at any one meeting.

Rev. Harrison said, in opening the services on Monday night, that their plans to bring these meeting to a close had been thwarted every time, until now at the end of the fourteenth week, the interest is unabated. He preached from Isaiah xxxviii:14: "Undertake for me," a text which he exhorted from some weeks previous. The meeting was a good one, and out of the twenty-three forward, sixteen were converted.

THE FIFTEENTH WEEK.

Tuesday commenced the fifteenth week of this most remarkable service, and another eager, thoughtful, listening audience assembled to hear one more urgent appeal for their unsaved soul from Rev. Harrison. He said the time was fast drawing to a close when the opportunity for finding peace would be gone. He spoke of a new convert he met the previous day, who said to him, "Brother Harrison, there has been sunshine in my house all day," and said how glorious it would be if all the audience could say the same thing. The vigorous worker could speak but a short time owing to a very sore throat, the result of his arduous labors, but his appeal to the unsaved was most effective. Just one hundred had been at the altar since the commencement of Sabbath evening's service.

The following evening, on account of the continued impaired condition of his vocal organs, the revivalist spoke but little; he said, "We are all traveling toward eternity. Soon, we know not when, we will be called away. There are so many deaths, so many funerals; we read of them, we see the funeral

procession, we know that we can't be here much longer. Oh, I would to God that every one may be converted to-night and come into the kingdom." He spoke words of endearment to the bereaved, of warning to sinners and induced many to seek peace with God. Fourteen made the start to heaven and eight were converted.

The many new faces seen occupying the chairs in the First M. E. Church Thursday evening, wearing a look of intense anxiety, is but another evidence of the great power Rev. Harrison is wielding for good in this city. He talked, it seemed, with more than usual energy, if possible, than since the beginning of his labors, as if a new inspiration had just seized him. From the beginning to the close of his discourse he exhibited a greater anxiety for those whose feet were bordering on to eternity, with no safe harbor for the future. He said that he had the assurance of his safety, and was so happy with that knowledge. "Life is so brief and heaven and hell such realities." He spoke mainly to sinners, and showed how critical their state if they had no knowledge of the direction in which they were traveling. He spoke to some of the converts and asked if they knew they were converted, and "Yes," was heard from one, 'I have no doubt about my conversion.' 'I am perfectly happy,' said another, and during the day one had said, "I am now assured; what was before a theory is now an experience." Seven were converted during the evening.

Friday morning a fast service was held at 11:30 o'clock, which was largely attended by the faithful, and paved the way to a successful meeting in the evening, which witnessed the conversion of thirteen earnest seekers. No text was taken for the evening, but an exhortation to impress unbelievers of all classes to make up their minds to consecrate themselves to God was attentively listened to. The evangelist said he had preached the word of God, had pleaded, begged and entreated them to turn aside from the paths of sin, and yet there were some on the outside. "If you have not made up your minds to come to the Saviour, God have mercy upon you. Before closing the service a jubilee was held for the conversion of 1,900 souls.

CHAPTER VIII.

EASTER AND FAREWELL SERVICES.

Sunday, being Easter, a preparatory service was held on

Saturday evening which was very well attended, and a most gracious time was had. Prayers were offered for the conversion of many souls on Sunday—the last altar service of the greatest revival ever held in Springfield. Christians were earnest to a unit, and realized that God still had more reaping to be done on the morrow. Two seekers came forward at this service and one was converted.

Sunday morning (Easter) opened up beautifully, but toward noon clouds began to appear and occasionally hid the sun. The weather was cool but comfortable, and was favorable to a large outpouring of the masses at the 10 o'clock service which was held in the lecture room. The Easter service was held at 11 A.M. The flower decorations of the church were beautiful, but not so elaborate as to be extravagant. A large cross was attached to the choir railing over the minister's rostrum. It was made with lovely white blossoms, set with lilies. The words, "He is Risen" were set out in large letters of red. The gift was from one of the young converts. The piano and Bible stand were tastefully bedecked with cut flowers of many varieties. Large pot plants were displayed around the edge of the rostrum, there were about fifty pieces, and arranged so as to give the blending of the variegated colors the best effect. The services commenced by singing "He is a lily of the valley," followed with prayer by Rev. Musgrove, who asked the Lord to give still greater manifestations of His converting powers. The choir, composed of Mrs. Huntington Henkle, soprano; Mrs. F. Wellman, alto; Charles Crowell, bass, and Frank Jones, tenor, rendered "Benedictus," from Farmer's Mass, by Buck. The scripture lesson, Matt. xxviii, beginning at the 16th verse, was read by Rev. Gurney. Mrs. Henkle sang a solo, "Consider the Lilies," and never did she sing sweeter than upon this occasion.

The Easter sermon was preached by Rev. Dr. Gurney, from Matt. xxviii:6: "Ye seek Jesus, which was crucified; He is not here; for he is risen, as He said." It was one of the most able productions of the kind ever delivered in this city, but space forbids further mention. The leading thought was the "reasonableness of the resurrection."

The choir sung in sweetest strain "Rock of Ages," after which a large number joined the church while the 50th hymn was being sung. In the afternoon a convert's love feast was

held at 3 o'clock. At the evening service the crowd was very large, many being unable to gain admission and hung around the doors with the hope that they might be able to catch a word as it fell from the lips of the mighty evangelist. Rev. Harrison said that this was next to the most remarkable meeting of the fifteen weeks. After prayer by Rev. Gurney, Mrs. Henkle sang No. 41. Rev. Harrison then took a text found in 1st John ii:18: "It is the last time." When he asked all those who desired to be saved to arise, they arose up in all parts of the house and began flocking to the altar. He said: "Talk about Brother Hobbs having a new church—he will need two. The Methodists are taking Springfield." The scene at the altar was wonderful to behold, some crying out for mercy, while others were praying, clapping their hands or singing for joy. This scene has been surpassed only by the one on the previous Sunday night. At this most wonderful service sixty-five came to the altar, and forty-one were converted.

Monday night was the time previously announced for holding the farewell service of the greatest and most powerful, God-saving revival ever witnessed in this city. Before 7 o'clock the house of worship was filled with hearts made sad at the parting hour, but joyful because of the successful reaping of souls for Christ. Two or three soul-stirring hymns were sung, and then Rev. Wood offered up an earnest prayer, which affected the most stern and violent sinner within the hearing of his voice. A praise hymn, written by J. M. Forden, Miss Minnie Goodwin composing the music, was sung by Mrs. Henkle, the congregation joining in the chorus.

Short addresses were then made by Elder Wood, Revs' R. G. Hobbs, B. F. Crouse and Gurney. Their remarks were all filled with a warmth of love and praise to God for the glorious results achieved in the past fifteen weeks. They expressed the deepest love and esteem for Rev. Harrison, who has labored so zealously for the salvation of souls. Rev. Gurney directed his remarks principally to the press of the city for the excellent reports given of the meetings, and asked God to bless them. Rev. Musgrove's address was a flow of beautiful expressions, and left no leaf unturned in thanking the elders and others instrumental in carrying on this most remarkable revival. His remarks to Rev. Harrison were most touching, and caused

many to use their handkerchiefs freely to wipe away the tears of affection. When in the midst of his remarks, Bishop Bowman came walking down the aisle, conducted by Col. L. W. Shepherd, and was heartily welcomed by the ministers and congregation with a "praise the Lord" and "thank God," and like expressions. Rev. Harrison then made his farewell address, an account of which appeared in the *Monitor* of the following morning, as follows: "From the first night of this series of meetings until now, there has been no discouragement. To-night our highest expectations are more than realized. The highest flight of our imagination is more than met. I have put down upon this paper fifteen long weeks, and every night a blessing. This church has been crowded. The community has been lending its ear. The whole city has been under the shock of the revival influence. Yet, there is something wanting. There is something wanting to make it more complete. There are many yet to be brought in and saved. When I saw Bishop Bowman coming in, then I underscored it almost complete. I was so thankful when I saw that precious Bishop coming up the aisle. I am so glad he is here, for this people love him so, and he will give us his benediction at the close of one of the most remarkable awakenings ever known in this part of the country. I am so glad that Bishop Bowman is here. I am so glad that you are here, but the best of all, as said Wesley, God is with us. The Saviour is giving us his best smile to-night." Here Mrs. Henkle sang the farewell hymn written by J. M. Forden.

Bishop Bowman followed with a few brief remarks and then Rev. Harrison continued his address as follows: "If Bro. Musgrove is happy, how do I feel? [Smiles.] Yes, most happy. It cannot be otherwise. See the men and women, and children and youth, all harvested for heaven! The first evening I stood in this pulpit and took the first text—'Have faith in God'—it was the key-note of victory. I came here comparatively a stranger, but as soon as I was in the pulpit I found I had the sympathy of the people with me. The first night I took a text that I thought was appropriate—'Have faith in God.' That language is now the expression of my heart and yours. Again, to-night, another expression of my heart is the first verse of the twelfth chapter of Isaiah: 'And in that day thou shalt say, O

Lord, I will praise Thee; though Thou wast angry with me, Thy anger is turned away, and Thou comfortedst me.' 'I will praise Thee!' And many others here say that the first part of that verse is their experience. Others say, 'though thou wast angry with me, thine anger is turned away, and thou comfortedst me.' Hundreds can say they have peace and are reconciled. I stand here at the closing hour of this protracted meeting, during which about 2,000 have bowed at this altar, and the expression of my heart is the language of the prophet: 'I will praise thee.' Looking around here to-night, I see whole families with their faces toward heaven. In households where you could have lately taken a meal without hearing the name of God uttered, blessing is now asked and altars have been erected. Fathers and mothers have joined hands for glory, and brothers and sisters have clasped hands for eternal life. When Bro. Musgrove wrote me, he said he thought we might have four or five hundred conversions. But here we are just closing the fifteenth week, and the five hundred seekers are two thousand. I will praise Him. We have a right to have a praise meeting to-night. These meetings have influenced this city with influences that will never fade to eternity..

It was in January that I got a dispatch that I must come at a certain date, or I could not be here, and I telegraphed in reply that I would come. I have been from Maine to California in national and international meetings, but Brother Musgrove, I believe we are in some respects as Jonathan and David. Providence has been in our plans. The fifteen long weeks I have been with you are a part of our history for destiny and eternity. How Brother Hobbs has labored. How Brother Wood has led on the seekers into the light. How Brothers Crouse and Gurney have helped and how other denominations and ministers have bidden us Godspeed. To-night we have reason to praise God. As I stand here to-night, I am sure what was said by Dr. Gurney was greatly in place. For what the press have done for this meeting will never be known. I believe nothing has been said directly against this work in the papers from the first night until now. That is most unparalleled. The *Monitor*, the *Register*, the *Journal*, the *News*—all have done well. One of these papers has done more than its part almost. Their influence will never be known until the books are opened. The

papers of this capital city have helped us on in the work of saving men from eternal death. I especially thank Captain Kidd for all the kindly words that he has said for me. I meet a good deal of rebuff, and when I find a man that will say a word that will cheer me, I appreciate it, and I say all praise to Captain Kidd, and may the Lord save him with an everlasting salvation. It is not often in my history that I have been so favored. From the first day until now, I believe this church and official board have been united in this glorious work. Other harvests are ripe, and it is time for me to depart, and I am sure that this city cannot blame this church for not giving the gospel invitation. For fifteen weeks they have said, 'Come, and we will do thee good.' I take the train and go for a few days' rest, and then return to other fields of labor. Through all this, the church has stood right by me. Sel-domin any place have I been so favored with singing. Here we have had the best of singing. In some places I have found some almost as good. Mrs. Henkle has sang here until she made herself sick. Many on the last day will rise up and call her songs blessed. Her songs have melted hearts that were hard, and subdued hearts that were stubborn. And then I praise God for Bro. Anthony. I believe God has called him, for this special work, for he has sung us right into the kingdom. He is so enthusiastic and methodistic that he is just suited for the work. I praise God for another thing. I praise God from the bottom of my heart for those who have ushered the people. Oh, how they have had to take rebuffs, but these men have done it so kindly and charitably. We have a right to praise God for what he has been doing for us. Then how faithfully Miss Lizzie Kidd has stood around this altar, watching so eagerly until on her roll about 2,000 names are written. And so, Bro. Musgrove, not a discordant note in all the weeks; not a jar in all the services. Everything has been going on successfully and powerfully. Every night some one has found the Saviour. Then we'll praise God for all these things that we name and others unmentioned. We will praise God to-night for about 2,000 that have bowed at this altar, and when we stand in the New Jerusalem we will praise God for this great awakening and its far-reaching and at this time unknown results. I have had an eventful life, as Bishop Bowman knows. I have had a good

time at every place, but here I am closing the most successful revival of all my career. Oh, how God has been with me, and as I stand here, I will praise him." [Mr. Harrison here referred to a happy death bed scene of a convert, of a few weeks since.] "My dear friend, will you and I meet her there in that better land? I pray that not one convert will be lost. Young convert, do not let the enemy make you to stray, for by and by you will be like that young convert gasping in death. May you then be able to say, 'my peace is made with God.' Coming down from this pulpit, I am going to join hands with the young converts, and take their pledge to meet me in heaven. And then I will ask who are unconverted to start with us for heaven to-night. I want some one to come in at this last service. It is secondary to shake hands and say farewell. The point is to get some one to come to Jesus. Oh, I want to get down to this altar. In the days and months and years to come you will want to look right to this altar because there is where you found Christ. You will never forget it. I am going to other fields of labor, but this evening as I stand by this altar three words come to me—death, heaven, hell—and before God and angels, and men, I promise you by the Grace of God, I will meet you in heaven." When he asked all who would meet him in heaven, to arise to their feet, it looked as though *almost* everyone gladly stood up.

The revival work began, and sinners rushed to the altar, feeling it was their last chance to be among the number saved at this series of meetings. A most happy and eventful scene followed. One after another came to the altar, and an earnest effort was made to lead all the seekers into the light. So greatly was this meeting blessed by the Holy Ghost that it continued until 1 o'clock in the morning, and at which time forty-six had been forward and thirty-two converted. This did not look much like closing revival work, but seemed as though it had only firmly began. It was decided to have the grand jubilee over the conversion of 2,000 souls the next evening. This late hour of going home from church was unparalleled in the history of the oldest inhabitant.

In order to be present at the jubilee Rev. Harrison gave up his vacation of a few days, which he so much desired to spend at home, and really needed the rest. He said at the opening of

the service that he was anxious to bring more souls within the fold, that they, too, might participate in the joyous blessings of the evening. His exhortation to the unconverted was brief, and he said, "We are going to have a harvest-home service before the jubilee." Thirty-four accepted the invitation to come to Christ, and twenty-two were gloriously saved, thus swelling the number to 2,020. The jubilee began by singing "Praise God from whom all blessings flow." The large organ was brought into requisition to help send the praises home to glory. Mrs. Nelson Allyn presided. The doxology was sung and played very low at first, and each successive time with a little greater volume, until every stop was pulled out, and the "praise" had been repeated seven times. This was a hallelujah time, and so good was it "to be there" that people were loath to go home after being dismissed. A few seekers still lingered at the altar wrestling, like Jacob, not willing to let go of Jesus until He saved them. At the close of this service, sheaves were still in the field ready to be garnered and it was unanimously decided to continue the meetings through the week and close the long protracted revival on Sunday night, May 2, 1886; but the farewell service has been held; the jubilee over the conversion of 2,000 souls has taken place, the number looked forward to with so much anxiety. With the music of the great jubilee being wafted to the heavenly throne, this seems to be the most fitting time to bring a brief history of the revival to a *finis*.

In a retrospection of the past fifteen weeks it will not be improper to make mention of the ones who have been instrumental in bringing about this signal victory. With the valiant, unswerving devotee, Harrison at the helm, and Revs. Musgrove, Hobbs, Wood and Crouse as his main supporters in the work God called him to perform in our midst, defeat was impossible and success assured. These godly dispensers of the gospel have been true to their trust, and by their strong faith have come out more than conquerors. Those who have so arduously labored at the altar, pointing sinners to the cross and aiding them, by divine instruction, to lay their burdens at the feet of Jesus, deserve no less praise. Those who have labored night after night seeking out from among the hundreds, poor, dying souls and asking them to bow at the mercy seat, will find a crown of glory awaiting them when called to the home above. In this connec-

tion all the members of these churches have done well their part and will receive many blessings from Christ's never-failing fountain for their untiring zeal. The faithful, indefatigable A. Anthony deserves especial mention for the performance of his duty as leader of the choir. As Rev. Harrison says, "he is not only capable and faithful, but he leads in the old-fashioned Methodist way." His faithful co-workers were Mrs. T. C. Henkle, Mrs. Nelson Allyn, Mrs. F. Wellman and Mrs. George Hofferkamp; Misses Lillie Mooney, Hattie Hamer, Maude Cole, Ella Kimber, Jennie and Sarah German, Mamie Moorehead and Julia Bullard; Messrs. S. A. Bullard, Ed Chambers, R. F. Gailey, C. P. Duff and W. J. Thompson. There were others who sang in the choir, but were not regular attendants, though deserving of credit for voluntary assistance.

Very little sympathy is sometimes given the organists on occasions like this, but they, too, are among the number doing work to the glory and honor of God. Surely no one has been more faithful than Miss Minnie Goodwin; and many will remember how the music from the gentle touch of the ivory keys have thrilled their aching souls, and struck the key-note of their deplorable condition. Miss Minnie was relieved at times by Misses Jennie German, Ella Kelchner or Mrs. Nelson Allyn, whose musical abilities are well known. Perhaps none have occupied more undesirable positions, during these long weeks, than the ushers. They have been as impartial as they could be and have accommodated as long as there was any room. They have treated every body courteously, and have performed their part of the work in God's vineyard to the best of their ability.

In regard to the conversions we might say that during all the time the meetings have been in progress there was not a day passed without some soul being saved. The average number converted in a day was twenty-two; the least number in one day, one; the greatest number, fifty-two. Of the great number of converts, 460 have joined the First M. E. Church, 250 the Second Methodist, and the English Lutheran has been blessed with a liberal number. Some have united with various other churches in the city, and many are residents in the surrounding country and united with the churches at home. Four of the converts have already been called from earth to dwell in that blessed home prepared for them.

The work throughout has been harmonious. All the good resulting from this the greatest religious awakening Springfield ever felt will not be known until time is no more.

THE OFFICIAL LIST.

The following is the official list of the names on record in the First M. E. Church. Great credit is due Miss Lizzie G. Kidd and Mr. Luther Irwin for the faithful manner in which they labored to secure the names of all who bowed at the altar, and those who were brought into the light:

A.	Armster, Henry	Bedell, Charles	Barfoot, Samuel
Anderson, David	Anthony, Robert	Bartlett, Ida	Brink, Charles
Anderson, Lulu	Anthony, Ralph	Ball, Robert	Barnes, Lida
Anderson, Emma	Anthony, Maude	Bernard, Mr.	Burt, Mrs.
Anderson, Geo.	Allsberry, J. W.	Balser, Miss	Barkley, Rhoda
Anderson, Quint	Averitt, Susie	Beard, Fred	Bartley, Mrs.
Anderson, Geo.	Albertson, Mr.	Brittin, Annie	Banbro, Margaret
Anderson, W.	B.	Beaver, George	Burr, Mr.
Anderson, L. S.	Babbitt, Ada	Beard, Mary	Barker, Etta
Anderson, Ida	Barrick, R. B.	Baird, Mrs.	Beard, Mrs.
Anderson, Ida	Block, Rosa	Berry, George	Beck, Mrs.
Anderson, Cora	Bell, Cora	Buff, James	Barnes, Essie
Anderson, Sarah	Barber, Jennie	Bibley, James	Barnes, Harry
Anderson, Geo.	Bolton, Walter	Burnett, Mrs. A.	Barnes, Arthur
Allis, Virgie	Burnette, Ella	Barnett, Lillie	Barnett, Arthur
Arnold, Edward	Brown, Abbie	Barber, Ida	Bussing, Albert
Arnold, Frank	Burkhart, Jennie	Buck, William	Bisch, Mrs.
Arnold, Mrs.	Burr, Mrs.	Barber, James	Bussing, Grace
Arnold, Jennie	Bernard, Nina	Beekman, Harry	Bartlett, S.
Arnold, Nora	Bandy, Sadie	Barber, Ella	Birks, Miss
Arnold, Edwin	Bome, Catherine	Berry, Ella	Bernard, Herbert
Arnold, Miss	Bolin, Emma	Baird, Emma	Babcock, I.
Ansell, Cora	Bolinger, George	Barker, A. M.	Banner, John
Ansell, Jennie	Burgess, Nellie	Baum, Willie	Blood, Fred
Ayer, May	Buck, Fannie	Bolin, Annie	Bethal, Robert
Armstrong, J. M.	Brown, William	Baum, Francis	Burch, Harry
Armstrong, A.	Barnett, Anna	Barker, Eddie	Burch, Willie
Abell, Wilmot	Bell, Willie	Brockel, Mary	Billington, M.
Aldrich, W. B.	Bendal, Ida	Baker, J.	Brewer, Katie
Ashcraft, R.	Brewer, Cora	Berry, Lou	Barnes, Lillie
Ashcraft, Mrs.	Bourne, Ben	Boyle, Isabella	Borus, Charles
Aggold, John	Bradley, May	Barry, Sylvia	Badger, John
Allen, Hallie	Bedell, William	Bisch, Lizzie	Brown, Mr.
Allen, W. B.	Barber, Jennie	Barrelson, R.	Bethal, Mrs.
Allen, Nellie	Brown, Katie	Bell, Nellie	Bogardus, Chas.
Allen, Emma	Bolinger, Mrs.	Brewer, Myrtle	Bogardus, Frank
Arkless, Miss	Ball, J. W.	Brittin, W. A.	Bollman, Mary
Arkless, Milton	Bingham, Cook	Brandon, Belle	Boutin, Bertha
Allison, Alice	Bolles, C. H.	Bridges, Nora	Barlow, Thomas
Allison, Jessie	Bates, Jerry	Bridges, Ada	Burkhart, Wm.
Alkire, Albertha	Baird, Tena	Bacon, Mrs.	Bethal, Mr.
Alkire, Anna	Berry, Willie	Brittin, Anna	Brown, Mrs.
Ashbrook, Mr.	Beard, Fannie	Bellid, Norman	Bierce, Mrs.
Ashbrook, Aaron	Brown, Emma	Barlow, William	Barnes, Mary
Allyn, Mrs.	Bolin, Emma	Barlow, Mary E.	Burkhart, Henry
Amos, J. J.	Barber, Ed	Bickes, Katie	Beaumont, Bertie

Bogardus, Wm.	Chapman, Lizzie	Coylas, Eddie	Coleman, Mary
Babeuf, Miss	Crabb, Essie	Carnachan, Mary	Coon, Albert
Babeuf, Maude	Combs, Sadie	Chapman, Alvan	Cline, Geo.
Bangle, Mrs.	Chapman, Susie	Clemmens, Will	Carter, J. A.
Berelig, Florence	Chapman, Mrs.	Cole, Benjamin	Croft, J.
Beaver, Addie	Chapman, A.	Carter, William	Canfield, W. S.
Boudinot, Emma	Chapman, A.	Cummings, J.	Crane, Maggie
Bishop, Dollie	Crossman, Mrs. J.	Coleman, H.	Cruthers, Jennie
Baldwin, Albert	Creighton, Jennie	Cumboth, C. H.	Canfield, J. H.
Bishop, Thomas	Cummings, M.	Glemmens, W.	Chapman, Nora
Bewsher, Alice	Callarman, N.	Crowder, Mrs.	Council, C.
Butler, Paul	Cosby, Jessie	Chapman, Jessie	Clark, Benjamin
Bernhart, B.	Case, Lillie	Chamberland, D.	Carver, David
Birt, Jennie	Covington, F.	Case, Lillie	Chapin, Walter
Barrett, Vic	Covington, J.	Carver, Mrs. G.	Clevenger, Mr.
Bickes, Annie	Collingwood, L.	Claywell, Laura	Canfield, F. L.
Brown, Emma	Culp, Mrs.	Colson, Dora	Carman, A.
Batterton, M.	Colson, Dora	Carver, Mrs. G.	Carter, Isaac
Buck, Mrs.	Courtney, Lizzie	Connolly, Geo. S.	Conway, Miss
Bradley, Ed	Colson, Myrtle	Cochran, Mrs. A.	Culp, Harvey
Bell, Lou	Crafts, Joe	Canfield, Harry	Campbell, Nettie
Batterton, Minnie	Cantrall, Bert	Capps, Mabel	D.
Barkley, Mrs.	Clark, Andrew	Crissey, Mrs.	Doenges, Wesley
Baird, Emma	Coats, Nina	Corodine, T.	Deffenbaugh, G.
Burris, Josie	Cumberworth, A.	Crowder, Mrs.	Duff, Jessie
Burton, Carrie	Craft, V. L.	Clay, Mary A.	Dewey, Ella
Babeuf, Miss	Crites, William	Coon, George	Durben, Edith
Beam, Mrs. John	Crissey, Nellie	Cooper, Alice	Doenges, Katie
Beam, Miss	Crissey, Hattie	Collingwood, A.	Day, Irene
Barnes, H. G.	Collingwood, C.	Corman, Lillie	Durker, Emma
Barnes, Albert	Coleman, Mary	Coleman, Sarah	DeCamp, Nora
Berry, Henry	Conger, Annie	Constant, Allen	Derry, John
Bruen, Mr.	Cumberworth, J.	Cully, Laura	Derry, Carrie
Boyer, Mr.	Coke, Miss	Chrisline, Allie	Decker, Emma
Brawner, Smith	Coulter, Emily	Cruzer, Mabel	Donnelly, Frank
Boehlge, George	Campbell, G. W.	Carmon, Mrs. N.	Dewey, Bertie
Bickes, Anna	Crissey, Allen	Cobbs, Maggie	Deffenbaugh, J.
Boyce, Emma	Coats, Ralph	Cackley, Nellie	Decker, Georgie
Barnes, Lillie	Carrier, Flora	Crowell, Walter.	Dewey, Minnie
Brewer, Katie	Crocker, Eugene	Cackley, Fannie	Defrates, Henry
Boblitt, Dora	Curry, Con	Coon, Mrs.	Daily, Herbert
Bruce, Emma	Conover, Charles	Cartwright, Miss	Decker, Jennie
Byers, Bertie	Conover, Alva	Conrey, Mr.	Decker, Annie
Beam, Willie.	Crossman, Mrs.	Chapman, Geo.	Dewey, Willie
Bourn, Mrs. L. P.	Crowder, Charlie	Crum, Robert	Dickerson, W.
Baker, Mrs.	Carrier, Mrs.	Carman, Ella	Dewey, Bertie
Berren, Mrs.	Canning, R. J.	Crummer, Mrs.	Deffenbaugh, Mrs.
Butler, Miss	Cumberworth, Mrs.	Carver, Bertha	Dowhen, Lulu
Buckley, May R.	Carson, Dick	Cade, Mollie	DeSouza, Chas.
Billington, Lucy	Craft, L.	Campbell, Annie	Duggan, Lizzie
Bullard, Rena	Conway, Mrs. A.	Coleman, —	Dickerson, Willie
Bullard, Robert	Crossman, John	Crites, John	Duggan, Mrs.
Burt, Jennie	Culver, Ross	Converse, Jennie	Deffenbaugh, Mr.
Bobbitt, Miss	Curry, John	Curry, May	Desonza, Mary
Barret, Frank	Cooper, Hattie	Cooper, Fred	Deffenbaugh, Miss
C.	Constant, Nellie	Covington, J.	Drennan, Saul
Carrier, Alice	Cross, Julia	Cruzer, Mrs.	Dolan, Ella
Cressy, Warren	Carman, Frances	Clark, David	Dunham, Mrs.
Clark, C. H.	Cross, Julia	Camp, Ella	Derry, Miss
Camp, Nellie	Carver, Carrie	Conslider, P.	Davis, Alice
Chapman, Chas.	Conger, Miss	Crissey, Mr.	Druell, Mrs.
Chandler, Alvin	Creighton, Ada	Conson, Maria S.	Druell, Mr.

Denton, Thomas	DeLong, Ed	Foster, Mrs.	G
Derastos, Mrs.	Durbin, Una	Fox, Millie	Grant, Lou
Dressendorfer, M.	DeLong, Cha'ncy	Farling, Sallie	Gibbons, Geo
Duncan, W. G.	E.	Friedman, Julius	Gibbons, Luetta
Dubois, Carrie	Eisenhouth, Miss	Foreman, John	German, Daisy
Defrates, Dennie	Evans, Florence	Filson, Hattie	Gall, Geo
Druell, Louisa	Eaton, Will	Fox, S.	Gilman, Miss
Deyheimer, J. R.	Elliott, Mrs.	Ferris, Mrs.	Gore, Gustie
Drury, Annie	Ellis, Alfred	Ferguson, Mr.	German, George
Devault, Nettie	Edwards, Wirt	Ferguson, Laura	Graham, Harry
Delig, Mrs. E.	Estacord, Tilla	Fox, Andrew	Gardner, Clara
Denlon, H.	Evans, Maggie	Fisher, Mrs. P. M.	Gardner, Mr.
Downing, Whit	Entermier, J.	Fratsher, Aug.	Gore, Gusla
Duff, Walter	Enfield, Richard	Ferret, Emma	Gore, Chas
Devault, Enos	Ennis, Maggie	Funderburk, N.	Greb, Denie
Devault, Alice	Endicott, Rufus	Forrester, Jas.	Gough, Lester
Devault, F. S.	Early, Maggie	Foster, S.	Goldman, Mrs.
Devault, Lou	Everett, Mrs.	Fox, S.	Graham, Wm.
Dorrell, J.	Eastman, Flora	Floyd, Grace	Galloway, Geo
Durben, Edith	Erickson, Mrs.	Field, Richard	Greenwood, Paul
Dayton, Rachel	Evans, Susie	Frederick, Henry	German, Geo.
Delig, Emma	Ellis, Willard	Fox, B.	Green, Jennie
Dunham, Chas.	Emerson, Miss	Fisher, Miss	Glasscock, Nettie
Drake, Mrs.	Enos, Horace	Ferguson, Mary	Geathard, Frank
Dougherty, Alice	Evans, Florence	Ford, Emma	Gomes, Mary
Drake, Mr.	Enbank, Oda	Fratsher, Sam	Grant, Mrs. Lou
Dougherty, J.	F.	Forsythe, Mrs.	Gardner, Lillian
Doengas, Louis	Findley, Wm.	Fleming, Mrs.	Gore, Lena
Day, Katie	Foley, Minnie	Frinck, Mrs.	Graham, Chas.
Dunn, Sophia	Forden, Alice	Fratsher, Mrs.	Goodwin, Etta
Drake, Mr.	Forden, Laura	Fernandes, Lena	Graham, Katie
Defrates, James	Frank, Cora	Fox, Bertha	Gray, Anna
Douglas, Willie	Fossett, Miss	Flint, Henry	Graham, Emma
Durben, Emma	Fundeberg, Nellie	Funderburg, E.	Gray, Lillie
Delonga, Lottie	Fagan, Herbert	Floyd, Mrs. J. A.	Green, Mrs
Defrates, Louie	Frink, Mattie	Fresch, Mrs.	Green, Lillie
Denton, Ada	Frank, Mary	Funderburg, J.	Grimes, Jos
Delonga, James	Fields, Al	Fisher, Miss	Grimes, Chas
Davenport, Clara	Fortney, Ella	Forden, Alice	Gardner, Bert
Drake, Sallie	Foster, Alice	Frinck, Mrs.	Gwinn, Nellie
Davis, Lina	Fowkes, Wm.	Funderburk, H.	Grubb, Mrs. Ellen
Darry, Harry	Forden, James	Fratsher, Henry	Gault, Lida
Defrates, Phebe	Fessenden, G.	Floyd, Katie	Gray, Harry
Decrastus, M.	Flower, Jessie	Forden, Mr.	Gibbons, Luetta
Drum, Sophia	Foster, Mrs.	Front, Benjamin	Groober, Rebecca
Dalvin, Ida	Flemming, Lillie	Ford, Jno. jr.	Greenwood, Jno
Dockum, Russell	Fowkes, Geo.	Fuller, Mary	Gilman, Chas
Davis, Nora,	Foley, Walter	Forsythe, George	Gomes, Robt
Duke, J. S.	Fish, C. E.	Floyd, Mrs.	Gourley, Chas
Deffenbaugh, J.	Fereira, Robert	Foster, Mrs.	Gilman, Mr.
Dolan, Ella	Ferguson, F.	Forsythe, George	Gordon, Mr.
Defrates, Lulie	Flannigan, Oris	Frew, Isaac	Graston, Wm.
Durben, Nina	Forsythe, Stella	Forden, Miss	Gomes, Josie
Derry, Miss	Forsythe, Lottie	Foley, Walter	Garland, Aggie
Darry, Marvin	Foster, Henry	Fisher, Jennie	Gist, John
Dixon, Dr.	Ferry, Mrs. C. R.	Felten, George	Gunnnett, Will
Dunnick, Fannie	Fisher, Samuel	Foster, Bennie	Gough, F. W.
Dunnick, Linnie	Fox, Miss	Foley, Mrs.	Guest, Mr.
Duff, Albert	Foltz, Henrietta	Failing, Nina	German, Jennie
Davenport, Clara	Ferantie, Allie	Fee, L. M.	Gardner, Bertie
Davis, Nora	Fox, Luella	Foster, Homer	

Gard, Ed.	Huckelberry, M	Hendricks, Chas.	Irwin, Viola
Geathard, Matilda	Huckelberry, D.	Herring, J. A. S.	Inverny, Susan
Grant, Emma	Heller, Mrs. I.	Harrison, Henry	Irwin, Mrs. J. D.
Green, Lena	Holstein, Sadie	Harrison, Lucy	Iles, David
Gough, George	Hugy, Ed.	Hopper, Wm.	Iles, Frank
Graham, Mrs.	Henry, Jas.	Hersley, David	Irwin, J. D.
German, Geo.	Henry, Will	Hanselmen, Ann	J.
Gough, Mrs. Josie	Holstein, Emma	Hilman, Sarah	Jackson, E.
Gough, Miss	Hickox, Reed	Hollowell, Lou.	Johnson, Dora
Graham, Mrs.	Hoyt, Mrs.	Hord, Mrs.	James, Hattie
Gaily, Bertie	Hunter, Annie	Houston, Mrs.	Jones, Helen
Gomes, Nellie	Hampton, Ruth	Houston, W. H.	Jenny, Anna
Gray, T. R.	Hall, Jacob	Herring, Orenta	Jenkins, Lillie
Gibson, Sylvia	Hull, Johnnie	Halen, Katie	Johnson, Helen
Goodwin, Mary	Hiatt, Emma	Holverson, Clara	Jones, Mrs.
Goodwin, Annie	Hyatt, Mrs.	Hilton, Arnold	Johnson, Flora
Green, Mary	Hesser, Miss	Harris, George	Jennings, Anna
Gilman, Frank	Howard, Mrs. W.	Hankins, Geo	Judd, Frank
Grundy, J.	Harland, Ora	Howery, Chas	Johnson, Mrs.
Grosnitz, Katie	Hendricks, M.	Hall, Miss	Johnson, Dora
Grant, Jessie	Henmick, J. E.	Horn, Mrs.	Johnson, Ella
Gore, Addie	Hyland, Miss	Howatt, Olive	Jennings, Mary
Grassell, Chas.	Herrin, Geo	Hyland, Jennie	Jennings, A.
Graham, Mrs.	Hugy, Ed.	Henwood, Frank	Jennings, M. E.
Grebe, Gus.	Hahn, Dora	Hall, C. M.	Justice, Charles
Gomes, Johanna	Holland, Lena	Hartman, Thos.	Jurger, J. A.
Gourley, Jas.	Hahn, A.	Hays, Mrs. S.	Jones, Amelia
Graham, Chas.	Hess, Clara	Howe, Mrs. J. E.	Jeffers, Thomas
Grant, Fannie	Henne, Mary	Henderson, Chas.	Jones, Mary
Graham, Chas	Howe, Mrs. Bob	Henne, Emma	Johnson, Alfred
Graham, Mrs.	Hess, Rukey	Heaton, Maude	Jackson, Charles
H	Hyatt, Emma	Horn, Maggie	Johnson, Lulu
Hostich, Anna	Hunder, C. G.	Harrison, Belle	Jennings, Julia
Hostich, Eddie	Howorth, Emily	Harrison, Anna	Jeffers, William
Harmsted, S.	Hamer, C.	Huggins, Miss	Jones, Mrs. C.
Hall, Lou	Hogan, Minnie	Harbison, W.	Joerger, Lulu
Hall, Gertie	Harsh, Nettie	Harriston, Will	Johnson, Mollie
Hurst, S.	Hogan, Minnie	Hathaway, May	Jones, C. C.
Hopping, Lizzie	Henne, Mrs.	Holland, Miss	Jones, Nellie
Hyde, Cora	Henne, Annie	Hannibel, Ada	Johnson, Femis
Hopping, Wm.	Haines, Lena	Hollowell, Ada	Jones, Jennie
Hostetter, Annie	Hoff, S. M.	Hendricks, W. H.	Jones, Ernest
Horn, Ella	Harris, Warren	Holly, W. H.	Jackson, Mrs.
Horne, Mrs. Geo.	Ham, George	Hitchcock, Will	Jones, Maggie
Hickox, Annie	Hays, John	Higgins, Charlie	Johnson, Mrs
Hamer, Hattie	Hoyt, Mr.	Horn, Mollie	Justice, Geo.
Hunter, Harry	Hiltman, Sarah	Horn, Mrs.	James, E. A.
Hoyt, Mrs.	Hahn, Ella	Heimerick, Wm.	Jerome, Mrs. L.
Henry, Mrs.	Howard, Johnny	Helfner, Josie	Johnson, Mrs
Hopping, Bert	Horn, Mrs.	Harlan, Paul	K.
Horn, Albert	Hitchcock, M.	Highmore, Mary	Kimber, Clara
Hoyt, Maud	Houston, Ella	House, Mrs. E. P.	Kimber, Daisy
Hughes, Geo	Hilton, Sarah	Harris, Mrs. M.	Kuhl, Helen
Humphrey, M.	Harris, Mrs.	Haley, Mrs.	Kalb, Mrs. C. E.
Hoover, Maud	Homer, Alvin	Harrison, Mattie	Kilinin, Minnie
Holstein, Lou	Hostick, George	Hamer, Bruce	Kenelen, Maggie
Holly, Jennie	Huff, J. W.	I.	Kramer, Cora
Hoyt, Blanche	Hilton, Miss	Irwin, Luther	Kidd, Katie
Hostich, Geo	Hess, Clara	Irwin, Essie	King, W. J.
Hopping, Sam	Henning, Julia	Ingram, Edward	King, Allen
Howard, Bertie	Henderson, Art.	Irwin, Mabel	Kens, Russhia
Horne, Ella	Henkle, Thos. C.		

Kenherer, Lizzie	Leggott, Rosa	Myers, Emma	McGrue, George
Kidd, Frank	Long, Jennie	McDaniel, Harry	Mayol, Eleanor
King, Mrs.	Lloyd, T. B.	McGuire, Nellie	Molley, Mrs.
Kirk, Nannie	Lowry, Dollie	Mayhew, Fred	Milton, Mr.
Kimble, John	Lowry, Clara J.	McDaniel, Bertha	McIntosh, Geo.
Kent, Jesse	Lawrence, Mollie	Morwitz, Walter	Maulter, James
Kent, J. A. S.	Lightfoot, Mattie	Miller, Joe	Matheny, Sam'l
Kimmer, Bertha	Latham, Edward	McCarthy, Ida	Milton, W. E.
Krohn, Jennie	Loomis, Miss	McCord, Mrs. R.	Milton, Mrs.
Kerns, Charles	Louie, Willie	Miller, Jennie	Myers, L.
Kerns, Eugene	Lilyard, Mrs.	McCord, Ralph	Miller, Allen
Kindred, Mrs.	Latham, Georgie	May, Gussie	Mayer, Miss
Kimmel, Albert	Lofty, Emma	Miles, Avery	Martin, Nellie
Kindred, Mabel	Leaverton, S.	Milton Paul	Munson, Mrs.
Killen, Mollie	Lakin, Miss	McCowan, Annie	McKee, Mrs.
Kurelieve, Addie	Lloyd, Frank	Miller, Dora	Milton, Sophia
Kimmel, Jos'hine	M.	Miles, O.	McCloud, Mrs.
Koehn, Nellie	McInness, Mr.	Matthews, Lizzie	Myers, John
Keyes, Mrs. Noah	Mischroitz, J. E.	Monahan, Mag'ie	Myers, Carrie
Kinehan, Mrs.	McMahon, J.	McCowan, Annie	Marcy, Mary
Killen, Eliza	McMahon, O.	Monahan, Miss	Masters, Bertie
Kellin, Jane	McMahon, James	Mitchell, Walter	Moore, Mrs.
Keyes, Miss	Mowery, Ella	Mitchell, Elmer	Moore, Addie
Kuecher, Julius	Matthews, Hattie	Metz, Katie	Mayer, Fred
Klein, J. O. S.	McDaniel, Marth	Metz, Louisa	Murdock, Katie
Kins, Anna	Mowery, Ida M.	Matthews, Lizzie	Myers, Miss
Kelchner, Ella	Mowery, Nettie	McDaniel, Harry	Myers, Miss
Kelchner, Uriah	Manp, Geo.	Melton, Willie	Murdock, Katie
Kimble, B. F.	Mason, Georgie	Mann, Johnnie	Mills, Harvey
Kerns, Miss	Mason, Estella	Mason, Lottie	Myers, Lizzie
L.	Moorehead, Jas.	McDaniel, Mrs. E.	Miller, J. H.
Linch, Wm.	Morgan, May	McCabe, Minnie	Mendonsa, Louis
Lomelino, Alice	Morgan, Grace	Mills, George	Mountain, Mrs.
Linch, Effie	Mead, Lydia	Marsh, Mollie	Morrow, John
Lomelino, Minnie	McClellan, Mary	Mashburn, Chas.	Miller, Charles
Lewis, Hattie	McCoy, G. R.	Means, Willie	May, Emma
Lomelino, Lillie	Myers, Bertha	Mason, Estella	Morton, Annie
Loisea, Jennie	Melton, May	Mitchell, Fronie	Milton, Paul
Leaverton, Effie	Master, Annie	Markley, Mellie	McLean, Mary
Lumsden, Arth'r	McKowen, Annie	Maddox, T.	Masters, P.
Lomelino, Alice	McDaniels, Ida	Millington, Min'e	Montgomery, W.
Lutz, Bertha	Munson, Ella	McClerland, Hel'	McKinney, Marg't
Linch, Willie	McCarty, Miss	Myers, Mr.	Myer, Matilda
Logan, Daisy	Mowery, Gracie	Myers, Bertha	McKinney, Marg't
Larrimore, Ern't	Mooney, Mary	Marshall, Mrs.	McDermott, Mrs. E.
Lange, James	Millhouse, Loui	McRoberts, Mrs.	Milton, Ralph
Lakin, Jennie	Merrill, Alice	Munson, J. S.	Munson, James
Luckey, Clarence	Moin, Minnie	McDoe, Carrie	McCandless, Mag
Lumsden, Lulu	Mason, Lottie	McDaniel, Chas.	Melton, Mrs.
Lloyd, John	Myers, S. C.	Morgan, Etta	Montgomery, G.
Logan, Mollie	Munson, James	Mowery, Mr.	Miller, Allen
Laken, Andrew	McGrue, Mattie	McDaniel, Asa	Martin, Carrie
Latham, John	Mills, Mrs. S. S.	Munson, James	Matthews, E.
Lightner, Alfred	McCarly, Agnes	McConnell, Mrs.	McCoy, Mary
Leroy, Nettie	McMurphy, Bert	Morrow, John	McRoberts, Katie
Lilyan, C.	Myers, Grace	Moore, Mrs.	Mowery, Mrs.
Ledworth, Mrs.	Mowery, Hattie	Moore, Augusta	Meadon, Annie
Logan, Minnie	Mull, Miss	McCue, Belle	Morris, Mamie
Loise, Prime	McGrue, Carrie	McNabb, Willie	McCoy, Miss
Lawrence, Ada	Meyerhoff, Emma	Mathy, Mrs.	McCartness, Lou
Lakin, Anna	McGrue, George	Miller, John	McAbee, Harvey
Legerwood, Vinie	Mason, Effie	McMurry, George	Mowery, Mrs.

McCoy, Mary	Pletz, Fred	Rawlings, Mr.	Renne, Mr.
Meldrum, Theo. N.	Page, Morry	Roan, Mrs.	Roderick, Chas.
Newman, Grace	Pease, May	Rogers, Etta	Ruthman, G.
Narramore, Una	Patterson, rs.A.	Ray, Edith	Ring, Emma
Nichwitz, Jesse	Piper, Denny	Ray, Miss	Ray, Alice
Nichwitz, Jacob	Palmer, Mrs. J.B.	Reis, Mary	Robinson, Chas.
Niesen, Jacob	Palmer, Fannie	Ricketts, Miss	Ridgely, Reddick
Nichwitz, Harry	Patterson, Minnie	Rawlings, Katie	Rogers, George
Nesbitt, Belle	Peterson, Elma	Ravely, Wm.	Ridgely, John
Nesbitt, Miss	Peel, Olive	Reis, Mamie	Richards, Mabel
Neilson, David	Pearson, Agnes	Ray, Mrs.	Rippey, Lizzie
Neilson, Archie	Page, May	Radrus, Lizzie	Reveley, Charles
Nailor, Mrs.	Page, Mary	Rodrur, Katie	Reilly, Annie
Newton, Mrs.	Pritchett, Carl	Roe, Sarah	Roderick, Paul
Nunes, Wm.	Palmer, Mrs.	Rippey, Lizzie	Rena, Anna
Nelsie, Carrie	Patterson, Harry	Ronds, T. O.	Reavely, Frank
Nunes, Harry	Potts, Nathan	Ray, Della	Robinson, Frank
Neer, Mrs.	Prune, Emma	Rogers, Bell	Robertson, Ma'ie
Nolan, Mrs. J.	Pierson, Alice	Robinson, Mrs.	Renne, Olive
Nelsh, Mabel O.	Phillips, Mrs. S.J.	Renne, Mr.	Real, Frankie
Owen, Mrs.	Patterson, Fred	Rogers, J. E.	Ray, Julia
Owen, Adelaide	Patterson, Miss	Ridgely, Alice	Rauss, John
Olds, Edwards	Payton, John	Ross, Salvaner	Rippey, Jennie
Overly, Emma	Perry, Mrs.	Roy, Allie	Robinette, Clara
Ornsby, Willie	Perer, Mrs. Wm.	Ruff, Mrs.	Retter, Annie
Odiorne, Mrs.	Pierson, Agnes	Richardson, Jene	Renne, Emma
Olson, N. O.	Pierce, Clara	Rogers, Bell	Roane, Mrs.
Oxle, Lena	Packard, Lottie	Raymond, Mrs.	Reilly, Charles
Ornellas, John	Packard, Edith	Rogers, S. M.	Rentlhy, Mary
Ornsby, Mary	Phillips, Katie	Ribbett, George	Rotrammel, Mrs.
Ott, Mamie P.	Paxton, Mrs.	Ray, Julia	Rodgers, Emma
Perkins, J. P.	Pritchett, Chas.	Reece, Laura	Rodgers, Mary
Poffenbarger, Hal	Perkins, Jennie	Rogerson, A. M.	Rodgers, Henry
Porter, James	Parkinson, Mrs. C.	Rice, Lulu	Randall, Mattie
Paulins, Mrs.	Patterson, W. B.	Renne, Jac.	Ritter, Annie
Patterson, Harry	Peters, Mrs. J. T.	Robinson, John	Ross, Annie
Pontius, Mrs.	Patterson, Fred.	Riddle, Mrs. Sarah	Rathbourne, Rosa
Palmer, Geo. E.	Patterson, Mrs.	Rogers, George	Ryan, Horace
Pearce, Mr.	Parkerson, Mr.	Robinson, Frank	Reed, Jennie
Palmer, Mrs. Chs.	Partlow, Mrs.	Riley, W. S.	Reed, Minnie
Paler, Mrs.	Park, Jennie	Rogerson, Mrs. A.	Ringey, Anna
Proctor, Mrs.	Peaker, Emma	Rainey, Lizzie	Reed, Sadie
Poffenbarger, Ida	Pritchett, Mary	Rodderick, Adam	Rawlings, Katie
Pletz, Lulu	Porterfield, W. W.	Roach, Johnnie	Roll, Mrs.
Primm, Alice	Peel, Charles	Rogers, George	Rosemeyer, Mrs S.
Page, Mrs.	Peel, Oliver	Rodenis, Mamie	Singleton, Nellie
Page, A. N.	Phillips, May	Richardson, Miss	Spence, Susan
Purcell, Mrs.	Peaker, Minnie	Roderick, Lucy	Socket, Mary
Parker, Lulu	Pilcher, Mrs.	Ravely, Maggie	Stuart, Wm.
Palmer, Mollie	Plummer, Lulu	Ramey, John	Stobbs, Nettie
Palmer, Sarah	Peck, Edward	Ray, S.	Stobbs, Dollie
Patterson, J. W.	Plummer, Nina	Roach, Thomas	Shaffer, Mrs.
Palmer, John	Plummer, Ada	Roderick, J.	Saylor, Mrs.
Page, Lizzie	Pledger, Libbie	Rose, Anna	Sands, Mr.
Page, Fannie	Pastores, Eliza	Radeliff, Mrs.	Stevenson, Chas.
Pinkard, Emma	Pritchett, Mary	Ridgely, Mrs. R'k	Sylvester, Julia
Pigeison, Jennie	Peters, Mrs. J. T.	Ryan, Maggie	Saunders, George
Pletz, Ella	R.	Roderick, Eva	Shepherd, Frank
	Reilly, John	Robb, Katie	Stapleworth, Mr.
	Rupert, Ayers	Rice, Laura	Swent, Mrs.
	Rhodes, Mrs.	Renny, Vernon	

Smith, Daniel	Shipman, Mrs.	Smurr, J. H.	Shaeffer, Nellie
Sylva, Nina	Smith, Willie	Shultz, Lou	Smith, Rosa
Sylvester, Mamie	Snape, Charles	Springhall, Mrs.	Smith, Eddie
Spence, Leonard	Smith, R.	Saxer, Henry	Simmons, May
Spence, William	Shaffer, Lulu	Stockdale, Mabel	Smith, Marie
Stretch, Mrs.	Slough, Richard	Shrader, Frances	Sweet, J.
Sturnman, Lo'isa	Skinner, Susan	Sterling, Ed.	Solomon, Eliza
Swigart, Eddie	Sampson, Alice	Springall, Mr.	Sharp, Hattie
Shammel, Maud	Short, E. D.	Sharper, Mrs.	Savage, Carrie
Saxer, Samuel	Sherwood, Miss	Sharper, Mrs.	Smith, Edith
Shawlar, Miss	Smith, Willie	Short, Lottie	Souther, Flore'ce
Saxer, Henry	Stoppleworth, H.	Short, Lillie	Stretch, Carrie
Sackett, Mary	Scott, Frank C.	Short, Sophronie	Singleton, Mamie
Story, William	Sherwin, Antho'y	Smurr, J. W.	Stacy, Mary
Shonberger, Mrs.	Smithers, Lizzie	Smurr, Mrs. W.	Stacy, Nellie
Swent, Henry	Solomon, Eliza	Sterling, Bessie	T.
Shellhouse, Sarah	Spurner, Mrs.	Stevenson, Ma'ie	Thompson, Lillie
Saxer, Mr.	Snodgrass, Mrs.	Shutt, William	Thompson, Mrs.
Seller, Frank	Short, Miss	Stubbs, Johnnie	Taylor, Alfred
Shinn, Mrs.	Shaffner, Wm.	Schwarberg, Fr'k	Todd, J. W.
Shroder, Nellie	Stoppleworth, C.	Smith, Lila	Twyman, Stella
Smith, Ora	Simmons, Eugene	Smith, Thomas	Thompson, Elma
Sargent, Mrs.	Springer, Mrs.	Stubbs, Willie	Thompson, Miss
Seward, E. B.	Safford, Daniel	Seay, Willie	Thompson, Nels
Snively, Sheldon	Smith, Katie	Smith, Minnie	Thorpe, Birdie
Sparks, Laura	Smith, Miss	Smith, S.	Todd, J. H.
Simms, Bertha	Smith, George	Smith, Willie	Thompson, Julia
Sterman, Louisa	Smith, Jennie	Sterling, Ed.	Trout, Carrie
Sargent, Hellen	Sadler, James	Shepherd, Edw'd	Thompson, Mrs.
Stillwell, Josie	Simms, Wm., jr.	Solomon, Willie	Tooley, Elma
Sampson, Mrs.	Saunders, Sarah	Searles, Elery	Truitt, M. E.
Stuart, William	Shirkliff, Richard	Smith, David	Taylor, Jennie
Schlichten, Anne	Spence, Sarah	Shammel, Mrs.	Taylor, Sarah
Seekler, George	Springer, Clara	Shannon, Robert	Twist, Ella
Sleet, Miss	Simms, Wm., jr.	Swarbey, Mrs. F'k	Tyolander, Golf'd
Sloan, Fannie	Smith, John	Saxer, Frank	Talbott, Mr.
Stubbs, Mrs.	Snodgrass, Wm.	Stevens, May	Thompson, Thos.
Sciger, Maggie	Shaffer, Carrie	Smith, Lotie	Taylor, Lulu
Smith, Jennie	Shaver, George	Staley, Ross	Tisdale, Mrs.
Saunders, Mrs.	Shaver, Carrie	Serler, Emma	Thompson, Mrs.
Sharfer, Annie	Solomon, Nellie	Stoker, Mrs.	Turner, Mrs.
Stevenson, Mrs.	Swent, Henry	Schwents, —	Taylor, John
Soloman, Walter	Smith, Minnie	Sweet, Willie	Taylor, Sarah
Stubbs, Mr.	Sampson, Rachel	Sweet, Edwin	Taylor, Sarah
Sampson, Lizzie	Shouze, Frank	Sweet, Frank	Turner, Mrs.
Sherman, Mrs. J.	Safford, Mr.	Sevier, Mrs.	Thompson, Alb't
Sylvester, Victor	Shaffer, Carrie	Smith, Jennie	Trimble, Miss
Smith, Nettie	Smith, Sophia	Smith, Annie	Thompson, Nel'n
Smith, W. J.	Smelters, Maggie	Silva, Jacob	Talbott, Mollie
Shellhouse, Sarah	Smith, H. R.	Smith, Phillip	Taylor, Mr.
Simpson, Walter	Spense, Mrs.	Summers, Emma	Twig, O.
Snodgrass, Miss	Scott, Mrs.	Saxer, Mrs.	Todd, May
Stevens, Mattie	Solomon, John	Seay, Willie	Thompson, Thos.
Sweet, Grace	Simms, George	Stubbs, John	Thompson, Lena
Saxer, George	Smith, Charles	Sims, Carrie	Titus, Miss
Sollenberg, Ollie	Stafford, Lucy	Sweet, Lena	Thompson, Alb't
Smith, Mrs.	Stevenson, Ma'ie	Shultz, Annie	Thompson, Mary
Sockett, Mary	Smith, Hugh	Simpson, Lizzie	Tyler, Miss
Shingles, Mary	Spurse, Sarah	Staley, Jennie	Thompson, Julia
Shaffer, Lillie	Shipley, Wm.	Solomon, Ada	Titus, Alta

Taylor, Una	Wellman, Mrs.	Willet, Laura	White, Howard
Tracy, Mrs.	Wallace, Ward	Watkins, Lizzie	Wright, Charles
Tobin, Lucy	Williams, Lizzie	Welsh, Mrs.	Wickersham, Will
Thorpe, Birdie	Wielies, Arthur	Wood, Miss	Willis, James
Tanner, Minnie	Wright, Mrs.	Walker, Mrs.	Warner, Mrs.
Twyman, Robert	Woods, Emma	Warren, W.	Willis, James
Twyman, Mrs. R.	Wilson, Wildon	Winson, Willie	Wilson, Fred
Tobin, Jessie	Whitley, Mrs.	Wood, Tingley	Warren, Clifford
Thompson, Miss	Wright, R. A.	Wells, Mary	Wells, Mary
Throop, Florence	Watts, Mrs. Lucy	Weldon, Lydia	Wickersham, Net
Tisdale, Mrs.	Wisner, Mr.	Winters, Gertie	Wickersham, Lil
Trimble, Angie	Woodruff, Ida	Willabanks, Mrs.	Welsh, Sadie
Todd, Nettie	Wood, Mrs. Ida	Wilson, Mrs.	Wilson, W. C.
Thornberry, G. W.	Williams, Clara	Withey, Mrs.	Webster, Mrs.
U. & V.	Williams, Lizzie	Winson, Willie	Wilson, Maria
Underwood, Clar	Warren, Mrs.	Wolf, William	Ward, Lizzie
Vancil, Estella	Willet, Harry	Welsh, Jane	Waggy, Hattie
Vandewalker, —.	Welsh, Henry	Wickersham, Wil	Wamer, Annie
Vandewalker, Es.	Wing, Edward	Wheeler, Frank	Warner, Miss
Vrennie, Ella	Watts, Mrs.	Wakefield, Annie	Watson, Alice
Village, Mr.	Watts, Mr.	Wood, Clara	Wersen, Lins
Village, Mrs.	Wersen, Louis	Washburn, Thos.	Whitehurst, Rex
Vanaben, Minnie	Woodward, Miss	Woods, Lon	Woodruff, Geo.
Vasconcelles, Ida	Woodward, Miss	Webb, Grace	Wickersham, M'e
Vaughn, Fannie	Wood, Mrs. Sen'a	Wood, J. W.	Ward, Arthur
Vandewalker, —.	Williams, Lizzie	Ward, Mrs.	Wright, Elmer
Vandever, —.	Willis, Mrs.	Wiley, Minnie	Willison, Gracie
VanGundy, Guss	White, Mrs. Sar'h	Wilson, Myron	Whitehurst, Susi
Vancil, W. M.	Watts, Mrs.	Watson, Mrs. Th.	Wallace, Dora
W.	Walter, John	Williams, Henry	Webb, Susie
Wiley, John	Withrow, Nina	Wheeler, Eva	Wakefield, Min'e
Welsh, Mrs.	Woods, Emma	Watkins, Enoch	Wood, Louie
Witherspoon, —.	Wallace, Mrs.	Weaver, Mrs.	Woodruff, Carrie
Webb, Susie	Wood, Albert	Wright, Harvey	Y.
Ward, Miss	Wing, Ed.	Wilson, Emma	Young, Geo., jr.
Williamson, Grac	Wright, Mr.	Weldon, Mrs.	Young, Jessie C.
Wood, James	Whipple, Clar'ce	Weldon, May	Young, G. W.
Werner, Louis	Winchell, Miss	Wiesenbeck, May	Young, Amos
Wilson, Miss	Work, Frank	Welch, George	Young, Thomas
Williams, Mrs.	Warren, Mrs.	Weldon, May	York, Mary Ann
Weemes, Mrs.	Wood, Kate	Williams, Lizzie	Yonst, Mary
Wing, Mrs.	Woods, Millie	Weller, Sophia	Yonst, Daisy
Whiting, Alvira	Wood, Emma	Weaver, Emma	Young, Mrs.
Webster, Mrs.	Weaver, Robert	Winterberg, M'ry	Yocom, Mrs. Sam
Williams, Mrs	Wildman, Mima	Woodward, Chas.	Younger, Maggie
Winston, Mrs.	Webber, Fannie	Wood, Ella	Z.
Walston, Rosa	Wood, Nona	Woodruff, Mr.	Zane, Maggie
Williams, Susie	Whipple, Frank	Warren, Mrs.	Zumbrook, Jen'ie
Whipp, Frank	Wirsen, Elvira	Weir, Martha	Zimmerman, Lot
Willer, Annie			

APPENDIX.

As the following names were omitted, this appendix is made and completes the entire list, as found recorded in the book at the pastor's study:

Arkless, Lena	Forden J. M.	New, Chris.
Aaron, Jessie	Gray, Albert	New, John
Bowen, Mary	Ingram, Geo.	Pearce, Alice
Bussing, Carrie	Jackson, Miss E.	Sawyer, Carrie
Bell, Mrs. Virginia	Johnson, Julia	Sharp, Hattie
Barber, Katie	Kelley, W. P.	Sweet Jennie
Cobbs, John	Kelley, I. W.	St. John, Mary
Chatham, Alvin	Kelley, Mrs. I. W.	Thorpe, Ella
Cressy, Mrs. E.	Munson, Etta	Throop, Miss
Derry, Cassie	New, Edith	Underwood, Cora
Day, Mrs. C. W.	Nelch, Henry	Vandeventer, Minnie
Frindley, Mrs.	Nichwitz, J. E.	Webb, Lillie

Should the meetings continue three or four weeks, a second volume will be issued.

THE CLOSING HOURS.

The interest was so great on Sunday night, May 2d, that it was decided to continue the meetings indefinitely. They continued with most gratifying results until Wednesday, when Rev. McChesney, of Topeka, Kan., appeared most unexpectedly and urged the importance of Rev. Harrison beginning his work in that city at once, as warm weather was fast approaching which would render indoor services almost intolerable. In view of this fact, the revivalist thought it best to close on Friday night, May 7, 1886. Although it was not generally known this would be the closing night, yet a large congregation assembled. The parting hour was one of the saddest ever witnessed by a Springfield congregation. After a season of song and prayer, Rev. Musgrove spoke a few words in regard to the end of this wonderful revival unparalleled perhaps, in the history of church work anywhere. Mr. Harrison followed with a brief farewell. He spoke of the happy times all had experienced during the weeks past; of the wonderful power God had displayed in the conversion of souls and of the marvelous success attending the entire series of meetings, in fact the most fruitful he had conducted during his evangelistic career. As he spoke of the time which had arrived, when he must go to another field of labor and leave the people and converts, some of whom he never expected to meet till that great day at the judgment, sympathetic tears coursed down his cheeks and his humane heart was too full to audibly express the deep regret at parting. He could only stand and look into the faces of the beloved

people who were weeping their farewells could not be restrained. He closed with a prayer and then standing in front of the altar said good bye to over one thousand people who had promised, by the grace of God, to follow him.

The following additional names were added to the official record.

A	G
Anderson, Freddie	Grubb, Richard
Ansel, Miss Alice	Grubb, Mrs. R.
Adams, Miss Agnes	Garland, Charles
Abern, Jessie	Garland, Mrs. C.
Allen, John E.	Gray, Mrs.
B	H
Barrell, Frank	Holm, Emma
Brown, D. A.	Hurd, George A.
Brunk, Mr.	Hays, J. N.
Bolt, P. M.	Hines, Henry
Brown, Lincoln	Holland, C.
Bartlett, Dr.	Hampton, Harry
Beatty, Daniel	Higgins, Miss
Bandy, Sadie	Higgins, Belle
Bell, William	Hellian, Joseph
Booth, Al	Houston, Etta
Baltzer, Minnie	Holland, Dan
C	I
Campbell, Nellie	Ives, Harry
Cantrall, John	Isaacs, Lizzie
Colestock, William	J
Chapman, J. C.	Jones, R. L.
Clavare, Clara	Johnson, Hershel
Crane, John M.	Johnson, Mrs. V.
Coleman, Della	K
Chapin, Mary	Kreigh, Charles
D	Kessberger, Geo.
Drake, Mrs. Frank	Kessberger, Ed.
Drake, Joseph	L
Dixon, Mr.	Long, Chauncy
Drake, Frank	Lightner, Alfred
E	Lomelino, Geo.
Elliott, Ora	Lee, Mrs. Lou I.
Elliott, Henry	LeGrand, Dr. G.
Evans, J. W.	LeGrand, Mrs. C.
Evans, Mr.	Leif, Emma
Ensel, Miss Julia	M
Ellis, Richard Y.	Mackaber, Harry
F	Moorey, Mr.
Fox, Cora	Meer, B. F.
Funk, Mrs. M. Z.	Morris, Mamie
Fee, Earnest	Moore, Miss E.
Finnister, Mrs.	Million, John

their farewell with tears that could
 sed with an earnest, touching prayer,
 of the pulpit he gave his hand in
 ousand persons who had previously
 God, to meet him in heaven.

nal names have been placed on the

G	McConnell, Andrew
, Richard	N
, Mrs. Richard	Nicholson, Mary
nd, Charles	P
nd, Mrs. Charles	Prue, Lola
Mrs.	Pyle, Mrs.
H	Patterson, Harry
Emma	Pletz, John
George A.	Pyle, O. Z.
J. N.	Palmer, John Mayo
, Henry	Patton, Mrs. Joe
nd, C.	Powell, Geo. L.
ton, Harry	Primm, Joe
ns, Miss	R
ns, Belle	Rosemire, Mrs.
n, Joseph	Reynolds, James
on, Etta	Ragland, Herbert
nd, Dan	Ragland, Mrs. H.
I	S
Harry	Sower, William
s, Lizzie	Spakes, T. F.
J	Smith, Lillie
R. L.	Shammel, Albert
on, Hershel	Stubbs, Lizzie
on, Mrs. W. F.	Stuart, J. M.
K	Stahl, John
n, Charles	Shaver, Dr.
erger, George	Shaver, Mrs. Dr.
erger, Ed	Simpson, J. T.
L	T
Chauncy	Thornberry, W.
ner, Alfred	Troxell, Mrs. W.
ino, Geo. F.	Troxell, W.
Mrs. Lou H.	Thompson, Carmie
nd, Dr. G. W.	Tooe, John
nd, Mrs. G. W.	V
Emma	Vancil, Estella
M	W
ber, Harvey	Woods, Charles
y, Mr.	Workman, Mrs. Lenora
B. F.	Workman, Minnie
, Mamie	Williams, Mrs.
Miss Effie	Withrow, Isaac
a. John	

HARPER ST

BV
3785 .
.H3K3

JUL 27

SEP 6 -

BV3785
.H3K3

R STORAGE

V 785 . H3K3	Kalb History of the Harrison revival, at the First M.E. church. 1419539
JUL 27 1945 EP 6 -	Bindery <i>source?</i> <i>Ch & Cat</i> <i>OK.</i> <i>Acq.</i>
	2- 9517

UNIVERSITY OF CHICAGO



48 441 692